A Christians Walk AND WORK on EARTH Until he attain to HEAVEN.

Which

May serve as a Practical Guide, and a Plain Direction in his Pilgrimage thither, through his Personal and Relative Duties.

Marvelously useful to all persons and Families of all Ranks and qualities, both in City & Country.

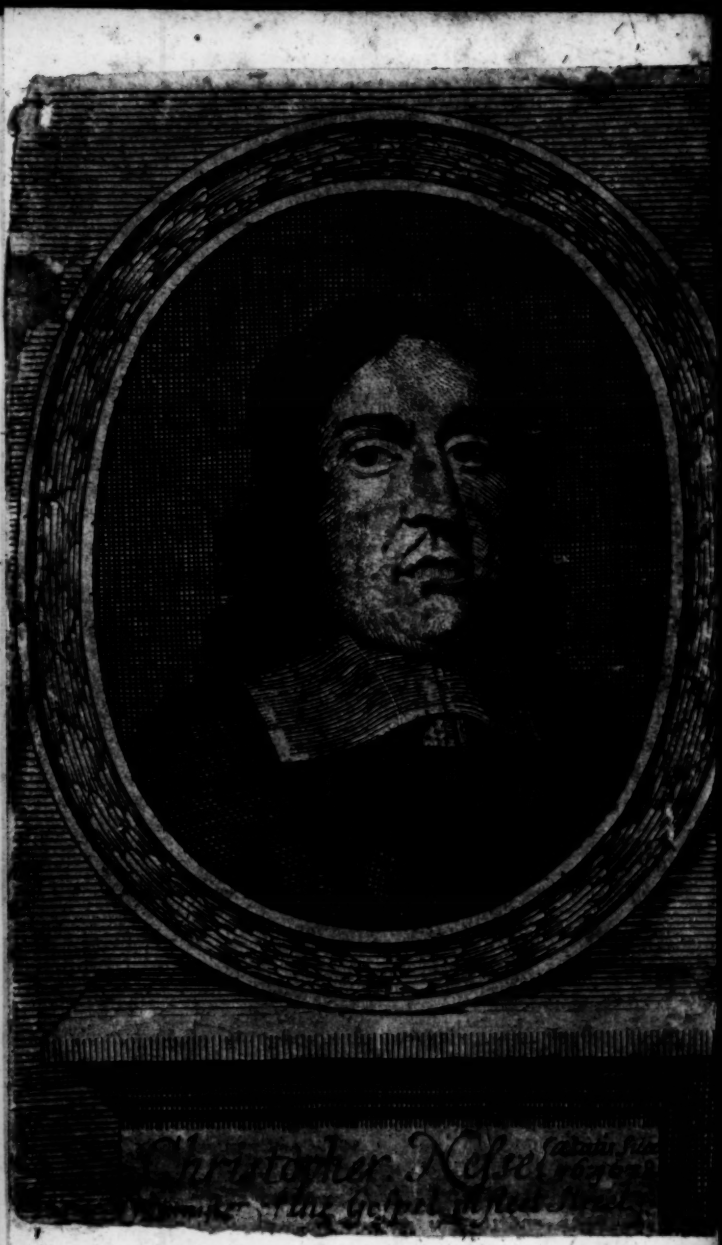
The Second Edition corrected & amended.

By *Christopher Nesse*, Minister of the Gospel in *Fleetstreet*, *London*.

תורה אור
Torah, Or, Lex Lux } Prov. 6. 23.

Gods Word is *Davids* Lantern and Candle, *Psal.* 119. 105. *Blessed is he that Readeth*, *Rev.* 1. 3.

London, Printed and are to be sold by [illegible] of the Bible [illegible]



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London, Printed and are to be sold by *John Harding*, [illegible] of the Bible and [illegible] Church [illegible]

the right Worshipful
d Worthily Honoured,
: William Waller
night, Living in West-
minster, &c.

And to the Right Wor-
shipful and very Vertu-
ous and Religious Lady
his Vnmatchable Consort,
&c.

d to their two hopeful Olive-Plants, Mr.
Richard, and Mris *Katherine Waller.*

Grace, mercy and peace, be Multiplyed.

ble Sr,

Honoured Madam,

Ou are a blessed
branch of an
nourable stock,
om [I hope] Di-
ne Providence hath
ence extracted for
me more than Or-
nary Generation-
ork, and will [after
your Interchan-
s of Occurrencies,
at now attend you]
due season, fix you
an Orient Star in
ur proper orbe
d station to diffuse
ne delightful light
benign influence

THE very bosom-Disciple of Christ dedicates his second Epistle, unto the Elect Lady [one undoubtedly Eminent both in favour with God, and in Estimation among the Churches for her shining Faith and Holiness, which are *rarely* found in great Persons] and to her Children; rejoicing in their Gracious carriage and conversation, a *Ep. Joh. v.* 1, 2.

to a

to your Generation: The ground of my Hope hereof (for I profess against speaking either at Random, or in Flattery, as fearing my Maker) is this; Besides your Natural Candour, Sublime Temperature, and sweetness of Disposition, I have observed in you something that is supernatural both of parts and of Piety. 1. Of parts in the Excellency of your *Pen* (both in publick *Print*, and in private *Manuscripts*) your true Relation of the sad estate of the Reformed Churches in forrain Countrys, is the former, and your graciously composed *Letter* you sent me from *France*, when you laid under great weakness there, is the

1, 2. both the Honorable Mother, and Her Honourable Children had this Elder [the Apostle's] unfeigned, and well founded Love. Saluting therefore your Lady-ship hands, and the hands of your dear and delightful Childre with this Dedicatio is no untrodde path, wherein no only this belove Disciple, but al the Fathers of th Church, [*Jerome* e pecially] hath wal ked before me. doubt not to sa [without Vanity that you are an E lect Lady, havin known your manne of Conversation fo some few Years, bot in your devotion t God [publickly an privately] and your Communio wi

he latter Testimony. . Of Piety in your wning, avouching nd acknowledging he great *Jehovah* o be your God. *Deut.* 26. 17. *Prov.* 3. 6. I do personally know that you have made Prayer (to God) your Refuge while under misery; nd praise (of God) your Recompence, when under mercy. From hence I do both hope and conclude that your God [whom you serve] will assuredly own and Honour you. There is an eternal truth in that blessed word of God, [*they that honour me, I will honour.*] 1 *Sam.* 2. 30. 'tis a bargain of Gods own making, we may bind upon it, such as acknowledg and a- vouch with Saints, together with your Religious Education of your sweet Children: I know you have taught them the good ways of the Lord, *Gen.* 18. 19. that neither of them might become degenerat plants, but both of them, the Heirs of the same promise, *Heb.* 11. 9. By all which you have confuted that fond conceit of the World, to wit, that goodness & greatness are *Inconsistent* things, whereas they have an happy and a comely Conjunction in you: without Controversy, greatness hath nothing greater in it, than both an Heart to be willing, and a power to be able to do good, how much

vouch the Lord for their God, God will undoubtedly acknowledge and avouch them for his Servants: God never gives such Excellent endowments in vain, but he honours them with Suitable Exercises and opportunities in the World. Fame follows Vertue closer than the shadow doth the Body; and true Piety is as a thousand *Escutcheons* in it self. Godliness [of it self] is great honour as well as gain, though no more be gained but Godliness it self.

much you are cap[illegible] cirated and Qualifi[illegible] by your first Birt[illegible] [which was honour[illegible] able, as to Earth[illegible] but especially b[illegible] your New-Birt[illegible] [which is more high[illegible] ly Honourable, as t[illegible] Heaven; even you[illegible] greatest Credit an[illegible] Comfort in bot[illegible] Worlds] hath bee[illegible] Manifest in many[illegible] Fair and Legibl[illegible] Characters of long[illegible] candour and kind-[illegible] ness to me and to[illegible] my Family.

But to bring those two streams into one *Channel*, as God hath [by his *Covenant* of Marriage] made your two persons to be

be one flesh: Though I might say much more in a just commendation of you both, yet I forbear: not only lest I should so much as seem to give Flattering Titles, which indeed I know not to do. I have as little Art in it, as heart to it, in so doing, my maker might snatch me away should I be found in that dangerous Sin of Flattery, *Job* 32. 21, 22. But chiefly because your modest Ears, and humble Hearts do not love Salutations in the Markets, *Matth.* 23 7. Ye would not have it publshed upon the House-tops, either what God hath done for you, or what ye have done for God. Therefore I shall only crave your pardon for affixing your Honourable Names to this little Book, which is not done, either altogether to seek your Patronage [as the manner is] for it hath License to go abroad into the World, or to beg your hand to help me higher in the World, for I am less than the least of those mercies of my God, that I do already enjoy, and I would lay at Gods foot [as the righteous Man of the East did, *Isa.* 41.2.] in these things: but 'tis to express my gratitude to you who have both watered this work, and furthered it with your sweet Influences.

I do here present you with the Walk and Work of a Christian upon earth until he come

come [at the end] to Heaven, both these are weighty and worthy of all Acceptance. First, The Walk here doth infinitely transcend the best Walk in your garden, or in the best spring-garden in the whole World. 'Tis a walk, wherein you may not only walk hand in hand with the Angels of God [both those that are Terrestrial, to wit, *Christians*, and those that are Cœlestial, to wit, *Cherubims*] but also with the God of Angels [himself] even as a Man walks hand in hand with his friend; thus *Enoch* walked with his God, *Gen.* 5.24. Secondly, The work here is (verily) *Angelical*, as well as *Evangelical* work, a work that is Honourable to the most Honourable upon Earth, giving more of Honour to tham then it can receive of Honour from them; *Deo servire est regnare*, saith *Augustin*. And *David* accounted it a greater honour to be Gods Servant, than to be *Israels* King, *Psal.* 18. *Title*. The great God is the most honourable Master, who Employs his Servants in this most honourable work, and will undoubtedly pay them with the most honourable wages, *even with an hundred fold in this life, and in the World to come with life everlasting*, *Mark* 10.30. I have no cause to doubt but that you are [both of you] already true Spiritual Pilgrims in this Divine walk and work. And I cannot but be confident

onfident that you [both] do Ardently affect whatſoever may promote your Progreſs herein. O that my poor Labours might contribute any thing to further your paſſage, if but ſome few ſteps; I could [then] wiſh every word were Ten, every line a Leaf, and every Leaf a Volum, and that both my Tongue and my Pen might have ten-fold more of the Divine tincture upon them, to be ſerviceable to you thereunto: Your God and the God of your Fathers, hath already done ſingular things for you, and therefore he doth expect ſingular things from you, *Matth.* 5. 47. Where the Husbandman beſtows his greateſt coſt, there he expects his largeſt crop. Your Trading and your Talents ſhould be proportionable; *to whom much is given, of them much is Required*, Luke 12. 48. I beſeech you therefore, as ye have received how ye ought to walk and to work in this paradiſe of Chriſtianity (into which the ſecond *Adam* hath graciouſly reſtored you as the firſt *Adam* caſt you out [in himſelf] from thence) *ſo ye would abound more and more*, 1 *Theſ.* 4. 1. According to the Divine directions herein preſented you: That ye may follow the footſteps of your Father *Abraham*, who followed God blind-fold, when called [as you have been] out of one Land into another, *Heb.* 11. 8. That ye may be

called

called at last from Earth to Heaven, i
Soul and Body [as ye are already in Spirit
after ye have walked out your generation
work in *Abrahams* steps, to be safely lod
ged in *Abrahams* bosom; that the blessin
of *Abraham* may come upon the hearts o
your Son, and Daughter, and of their seed
for ever; and that your Walls and their
may be continually before the Lord of the
whole Earth, *Isa.* 49. 16. All this is the
unfeigned desire and hearty Prayer (which
shall never be wanting) of

Your Worships sincerely

and thankfully

Devoted

Christopher Nesse.

To the

READER.

andid and Christian Reader.

HEre I *present you with the Walk and work of a Christian upon Earth till he get to Heaven. Wherein,* 1. *Observe the matter. And,* 2. *The method hereof.* 1. *The matter is twofold:* 1. *Your Walk, and* 2. *Your Work.* 1. *As to your Walk, here be three remarkable phraſes in the holy Scriptures, that (all) concern your Christian Walk.* 1. *A walking* [with] *God.* 2. *A walking* [before] *God. And* 3. *A walking* [after] *God. The firſt was that Walk of* Enoch, *who is ſaid to walk* [with] *God,* Gen. 5. 22, 24. *as a man walks*

with his friend (*with whom he is we*
agreed, Amos 3.3.) *hand in hand, an*
heart in heart [æquis paſſibus] *in equa*
pace and equipage. And this he did, n
only for an hour, or a day or a week,
a month, or a year, but for 300 *year*
Alas, we can neither watch with Chri
nor walk [with] *God for the ſpace*
one ſingle hour, Mat. 26.40. *The ſecon*
was the Walk of Abraham, *who is bid*
walk [before] *God*, Gen. 17.1. *that i*
to ſet himſelf [*evermore*] *ſolemnly*
Gods Preſence, as having the great G
alwaies in his Rear (*his Lieutenant-G*
neral) *and* for his rereward, Iſa. 52.1
Thus the people of the God of Abraha
had the cloudy pillar [behind] *them*
their paſſage through the red Sea, Exo
14.19, 20. *where* Jehovah (*himſel*
brought up the Rear of 600000. *No*
to know that you are ever under Go
eye, and ever before him, this m
needs make you walk [ἀκριβῶς] accura
ly, Eph. 5.15. *and not to take up one fo*
until you know where to ſet down t
other, walking exactly, by line and
ru

rule, and (as it were) in a frame footing
t rightly and uprightly, (as the word
ὀρθοποδεῖν] ſignifies) Gal. 2. 14. ſtriving to
et to the very top of Godlineſs. The
hird was the Walk of Iſrael, who were
ommanded to Walk [after] the Lord,
Deut. 13. 4. as after the Captain-General
of their ſalvation, Heb. 2. 10. Thus the
illar of glory went before them through
the Wilderneſs, and they followed [after]
it in all their removes, Exod. 13. 21, 22.
Thus Caleb (with a better Spirit than
that of the World) walked [after]
God fully, Numb. 14. 24. as the needle
doth, after the Load-ſtone that draws it,
Cant. 1. 4. and Joh. 6. 44. You walk after
a good guide, while you walk after
your good God, and in ſo doing you
cannot eaſily wander in this Wilderneſs
of the World. This will be a bleſſed
Antidote to you againſt curſed Apoſtacy,
2 Pet. 3. 17, 18. and thus God muſt be
your [All] and [in All] Col. 3. 11. he
muſt be [with] you [before] you, and
[behind] you alſo, that you may be as
a Ship under ſail, carried end-wayes,

strongly by a favourable Wind, and fearing neither Rocks nor Sands in the River of Gods Paradise, Psal. 46. 4. & Gen. 2. 10. *to* 15. *This same* [βιβλαρίδιον] *as* Revel. 10. 9. 10. *Or little Book is a rude draught or Plat-form or Land-Skip of the Gospel-garden of* Eden, *the true Spiritual Paradise of pleasure, the sublimest Spring-garden of Scriptural-Holiness, wherein you have not only pleasant Rivers (as above) but also delightful walks far supassing the best gardens and galleries that can be found in this* (Chabul, 1 King. 9. 12, 13.) *or dirty World. Herein you are directed not to be Idle, nor to stand still, but to go forward (as walkers do) and to walk Arm in Arm (as it were) not only with God, but with his holy Angels,* Zech. 3. 4, 5, 7. Mat. 22. 30. Esa. 57. 2. *And that not in one Walk only, but in many Delectable walks whereof this blessed Paradise of Piety consisteth; insomuch that as the laborious Bee in a fruitful field of fragrnt Flowers (when Tyred with one Flower flieth to another;*

nother; even so you, when wearied with one walk or duty (for you may be weary in it, when you are not weary of it) then may you pass to another without nauseating upon any one only: you may walk Orderly out of one Ordinance to another. Secondly, as to your work, which is (as the walk) the best work in the World, though the least minded by the World; 'tis a work wherein you serve the most honourable Master, that employs his servants in the most honourable work, and will reward them with the most honourable wages, to wit, with an hundred-fold in this life, and in the world to come (again) with life everlasting, Mark. 10. 30. yea its a work that is wages to it self (as you will find within) Psal. 19. 11. In (as well as for) keeping Gods commands, there is great reward; 'Tis verily as the work of glorified Saints and of glorious Angels (it being of the same nature with theirs) whose work is their wages: then you may rationally conclude

with

with your self from hence, What a shame it is that I who am created to an Eternal being, and that do possess an Immortal Soul, should spend 20. 30. 40. or 50. Years in Vanity (if not in Villany) all the time wearing the livery of a curs'd Master (being a Slave to Sin and Satan) *and never look up to God the best Master and the Supreme good. Alas, you may hop from Mountain to Hill,* Jer. 50. 6. *And go* Satans *round,* Job 1. 7. *yet find no rest (with* Noah's *Dove) for the Soles of the Feet of your Soul, until you come to the Ark of this blessed work: your Soul is Created with such vast Capacities, as nothing bears proportion [either to 'tis being, or to 'its wants] below God: no Created* being *hath Room enough in it, to entertain so ample and so endless a guest: 'tis of such unlimited desires, that nothing but the Immortal God can satisfy an Immortal Soul.*

Secondly, Observe the method, which is first general, in the whole duty of Man to God, this is held out in those

three

hree general Names. [1.] *Of godli-*
eſs. [2.] *Of Religion.* [3.] *Of Chriſti-*
nity. Together with the neceſſity
f each: then Secondly, you have more
articularly the many good duties of
Man to God (both perſonal and rela-
ive) Treated upon, and that with as
much perſpicuity and plainneſs as ſo
little a Book would admit of: If you
meet with any paſſage that ſeems ob-
ſcure, aſcribe it to the Curtneſs of my
ſtile [*who indeavous to ſay much in*
a little] *and after ſome acquaintance*
herewithal [*with a little pondering*]
you will be able [*through grace*] *to*
underſtand the darkeſt Sentence. If
you deſire direction, in natural and
civil Actions, &c. [*As well as in Re-*
ligious.] *I refer you to my little piece*
[*called the Crown and glory of a*
Chriſtian.] *If either in that or in this,*
any thing may be bleſt to your Soul
and bring you further off from Sin,
and nearer God [*which is the beſt*
thing in the World, Pſal. 73. 28, *both*
for

for Living and Dying] let God have all the glory for the gift [how mean soever] bestowed on me [how unworthy soever] 2 Cor. 1. 11. And let me have the Relief of your Prayers for further ability, and your faithful Improvement of those poor performances which I commend to your Candour and your Soul to God and to the Word of his grace: Surscribing my Self to be,

Yours in the best

Bonds,

Christopher Nesse.

London, this 10*th*. of *April*, 1678.

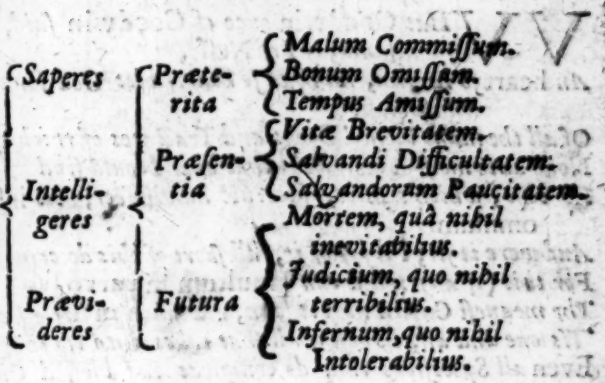
Thoughts	be	*Holy*, Jer. 14.4. *heavenly*, Col. 3. 2. *and as in* Phil. 4. 8.
Discourse		*Profitable*, Job 15.2,3. *savoury*, Col.4.6. *& edifying*, Eph.4.29.
Actions		*Warrantable in themselves*, Gal. 6.16. Joh.6.28. *significant to your self*, Prov. 9. 12. *and useful to others*, Act.9.36. Ezek. 18.18.
Behaviour		*Sober*, 1 Pet. 1. 13. *courteous*, Gen.23.3,7. Ruth 2. 4,8,10. *and chearful*, Gen. 4. 6. Job 29.24.
Diet		*Temperate*, Prov.23.1,2,3. *convenient*, Prov. 30. 8. *and sanctified*. Mat.4.4.1 Tim.4.4,5.
Apparel		*Grave*, 1 Pet. 3.3. 1 Tim. 2. 9. *yet comely*, Gen. 27. 15. *and* 24. 30.
Sleep		*Moderate*, Prov.6.6,9.& 20.13. *seasonable*, 2 Sam. 4. 5. *and sweet in Gods arms*, Psal.4.8. Eccles. 5. 12. Jer. 31.26.
Pastime		*Lawful, short, and seldom*, Eph. 5. 16. 1 Cor. 7. 29. 2 Cor. 6.10. Luke 16.2. Gen. 26.8. 1 Cor.6.12. Psal.37.4.Exod. 21. 19.
Prayer		*Frequent*, Eph. 6. 18. 1 Thes. 5. 17. *short*, Eccles. 5. 2. *and fervent*, Rom. 12. 11, 12. Psal. 45. 1. Levit.1.9,13,17.
Will		*Obedient*, Act.21.14. & 26. 19. *and constant*, 1 Chron.29.18. 1 Cor. 15.58.

Let

Let your	*Mind*	be	*Suitable to your means*, Phil. 4. 11,12. 2 Sam. 15.25,26.
	Memory		*Of death*, Deut. 32. 29. *of judgment*, Heb. 9. 27. 2 Cor. 5. 10. *and of another world*, 2 Pet. 3. 14. Heb. 13. 14. 2 Cor. 4. 1,2,3,4.
	Conſcience		*Tender*, 2 Kings 22.19. *and void of offence to God and to man*, Acts 24. 16.
	Converſation		*In Heaven while your commoration is on Earth*, Phil. 3. 20. Col. 3. 1, 2, 3.
	Latter end		*That of the Righteous*, Num. 23. v. 10. *hopeful*, Prov. 14. 32. *in the Lord*, Rev. 14. 13. 1 Thes. 4. 14. *not hopeleſs*, Job 11. 20. *in ſin, as his was, who ſaid to his friends*, Oh, I am ſo ſick I cannot live, and ſo ſinful I dare not die.

A Wel

A Well-wish to your weal in both Worlds.



In English thus,

I wish you would, First, make a wise use of things past; to wit, evil committed, good omitted, and time lost and gone. Secondly, consider things present, to wit, the shortness of life, the difficulty of Salvation, and the fewness of those that are to be saved: Thirdly, Foresee things to come, to wit, death, than which nothing is more unavoidable; the day of Judgment, than which nothing is more terrible; the pains of Hell, than which nothing is more intolerable.

In Librum laboremq; Dom. *Christoph. Nesse* vocat. Vereq; vocat, &c.

VVHat Goodwin *once of* Goodwin *said, the same say I of* Nesse,
An heart *so headed, an head so hearted let God for ever bless.*
Of all the many blessed Books and Tractates of this kind
None unto me so lovely looks that ever I could find
As this, which's short, succinct and sweet, 'tis instar omnium.
And were it fit, I'd say of it, all short of this do come;
For this (if any truly can [multum in parvo] be)
The meanest Capax may it scan, and much in little see.
'Tis one and all, the best of all that takes into its talk
Even all Specificks that do compleat the blessed Christians walk.
Read (Christian, candid Reader then, yea read and read again
This little Book, *that you may know the worth of such a Pen.*
Go little Book, *go take thy look, & view the world about,*
That some thereby thy Worth *may spy, and swiftly seek thee out.*
Thy Worth *will pay for all the cost, what'ere the cost may be,*
And none will count the mony lost they do lay out on thee.
Not any dust or Cobweb must be let to lay on thee
In any house; thy daily use leads right both Ear and Eye,
That thou mayst be a blessed Guide, and perfect Directory
To millions in this wayless-world until they come to glory.

Sic orat, sic intimè optat,

So prayeth R. W.

Minister of the Gospel.

Upon Mr. *Christopher Nesse* his little Book called, *A Christian's Walk, &c.*

BLeſt [Chriſtopher] *thy Name doth ſignifie*
Thou Bear'ſt *the* Anointing *of the Deity,*
As if the Three in one with one accord
Sent Thee to Ready *people for the Lord.*
[Neſſe] *Latine Anagram'd is* Senes *too,*
As if old heads did center all in You.
Oh Reader, read, and weigh, you will conſent
His words are weighty, not a Complement;
Honey and Butter, and not Aloes,
Drops from his Pen in all he doth expreſs:
He's ſhort, he's ſweet, he's quaint, he's quick, he's even
Choice for the building of your ſoul for Heaven;
He cloaths his Counſels with ſuch Majeſty,
That Chriſt oppoſing-ſinners muſt comply.
If mindleſs of your Soul, a Retrograde,
Read him, through grace you'l be a Reformade.
Take up and Read ye Don's *and* Hector's *all,*
Here's Sion *built, here's* Babel's *funeral:*
Here's Oil for Lamps, here's Ophyr *gold, come buy,*
Before the Bleſſed Bridegroom paſſeth by.
Ye that on Satan's *Commons daily* Range,
Here's counſel for a Change before your Change,
With Rare Directions how to mortifie
Thoſe youthful luſts theſe daies ſo magnifie,
With dexterous Skill, and with a curious Art
Prepares he Cordials for a fainting heart.
The ſafeſt way to walk he ſetteth down,
How to reach Heaven, and how to win the Crown:
Then get thee gone [oh little Book] *go forth*
From Weſt to Eaſt, from South unto the North.
Fear not miſcarriage, for out of doubt
The Anointed *of the Lord will bear thee out;*
The Work's thy Maſter's, and he'l ſurely bleſs
His own Work with ſucceſful happineſs:
Follow on thy Work, I'le follow Thee with eryes,
Till thou art mounted far above the Skies.

Thus prayes (Sir) your Brother in
the choiceſt Intereſt, *J. D.*
Miniſter of the Goſpel.

A Table of the Heads Treated on in this Christian's Walk.

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A Chriſtians Walk and Work on Earth, &c.

CHAP. I.

1. YOU muſt know that Man is the maſterpiece of the Worlds Maker: God calls (as it were) a Counſel in Heaven, ſaying, *Let us make man*, Gen. 1. 26. Us, all us, the whole Wiſdom of the Trinity was exercis'd in the making of Man; The conſultation and deliberation therein plainly demonſtrates, that there was then the bringing forth of a piece of work of greateſt moment and importance; and therefore what is ſaid of *Behemoth, He is the chief of the ways of God*, Job. 40. 19. may more eminently be ſaid of Man; he is the chiefeſt of the ways and of the works of God. The Sun, Moon, and Stars are but the work of Gods fingers; *Pſal.* 8. 3. But man is the work of his hands, *Pſal.* 139. 14, 15. *Job* 10 3, 8. Hence *David* ſpeaking of Man, firſt wonders,

and then ſpeaks, and when he hath done to ſpeak, he hath not done to wonder, *Pſal.* 8. 1, 9.

2. Every Creature of God is (indeed) a wonder, yea little Creatures (thoſe *Decimo-ſexto's* of the Creation) are great wonders, (as well as the great *Behemoth*, and other large *Folio's* thereof) for the infinite Wiſdom and Power of the Creator is manifeſt in couching up both life and motion in ſuch a little compaſs, as in Inſects. Flies, Ants, *&c.* But Man is the greateſt wonder, as having the excellency of all other Creatures in him: he is the abridgment of all wonders. You believe that God is a Spirit, and you ſee that the World is a Body: Man is an Epitome of both, 1. Of God, in reſpect of his Spirit. And 2. of the World in the compoſition of his Body; as if the great *Jehovah* (on purpoſe to ſet forth a plain mirrour of himſelf and his work) deſigned to bring into this one narrow compaſs of Man, both the infiniteneſs of his own nature, and the vaſtneſs of the whole world all together.

3. The ſoul of man reſembles the circumference of Heaven, as being every where over the little world: his brain the ſun that gives light to this little world, and the ſenſes ſtand round about it as ſo many Stars: His heart repreſents the Earth in its Center: his liver is as the Sea from whence flows the blood in all its circulations: the like correſpondency (you

may easily imagine) in all other parts too long to particularize. Hence it is that *Tertullian* calls the World a great Man, and Man a little world. Man (the Microcosm) is Gods Text (as it were) and all other Creatures (in the Macrocosm, or great world) are as so many plain Commentaries upon that dark Text.

4. You may learn a little further herein, (if you would have yet more particulars hereof) from this gloss upon *Mark* 16. 15. *Preach the Gospel to every creature*, is meant man only, as being the *Compendium* of all Creatures. Stones have a being, but not life: Plants have a being and life, but not sense: Beasts have a being, life, and sense, but they want understanding. Now Man (as being a compendious Index of Gods great Book in Folio) doth participate of a being with stones, of life with plants, of sense with beasts, and of understanding with Angels; and therefore is he most aptly called *every creature*, as having all their perfections in him.

5. Now the chief end why the Lord God put forth so much skill upon Man, in making him such a curious piece, was, that man should serve his Maker. God raised up the stately fabrick of the great World for Man (he did not bring Man into an empty house, but furnished it with all Creatures before he made him;) and his master-piece *Man* he made for himself, and for his service. This a Philosopher had the right notion of, stiling man the end

of all in a Semi-circle, as all things were made for Man, and Man for God, and that Man might ſerve his Maker the better: he made him in his own likeneſs, that he might not only partake of the excellencies of all things below, but of the Image of his Maker above alſo. Thus as one ſaid to his friend that deſired to ſee *Athens, viſo Solone, vidiſti omnia,* in ſeeing *Solon,* you ſee all; *Athens* was the Abridgment of all *Greece,* and *Solon* was the excellency of all *Athens*; ſo in ſeeing and knowing *Man* your ſelf, you ſee the quinteſſence of all things.

6. *Solomon* tells us, *That God made all things for himſelf,* Prov. 16 4. for ſerving his Glory, and well he may; For, firſt, he hath none above him, he is higher than the higheſt. And, ſecondly, he is not capable of being puffed up with vain-glory, as we ſhould be in ſuch a caſe. Now he that made all things for himſelf, muſt needs make Man for himſelf, ſeeing Man is the beſt of all things. Indeed 'Tis the only end of Man's Creation, ſeeing no other Creature is capable of a religious ſerving of God as Man is. All other Creatures do hold out the Power, Wiſdom, and Goodneſs of God; but Man only can hold forth the Holineſs of God, and he only (of all other Creatures) is commanded to be holy, as God is holy: he muſt be holy in quality, though he cannot be ſo holy in equality.

7. Seeing then it is the law of the Creature, that

that we ſhould be holy, and that we ſhould ſerve God inſtantly night and day, *Act.* 26.7. Bethink your ſelf, how every Creature obſerves the Law of their Creation: The Birds make their neſts, and breed up their young: the beaſts make a ſcuffle for their paſture and fodder: the fiſhes float up and down the waters for their livelyhood: the trees, herbs, and flowers, all anſwering their Makers Law in their kind: the fire aſcending up to its Center with all its might, and the water deſcending haſtily down into the deep: the air, to fill up all vacuity under Heaven: the Sun, Moon, and Stars fulfilling (each) their courſes aſſigned them.

8. How then can you imagine, that the great Creator (who has aſſigned to every thing in the world ſome particular end, and an inſtinct alſo that have a tendency to that end, and that continually) ſhould make man (the moſt noble Creature, for whom all other things were made) in vain, as having no peculiar end proportionably appointed him to the true nobleneſs of his created quality? Undoubtedly, he is not made to play on the Earth, as *Leviathan* was made to play in the Sea, *Pſal.* 104.26. nor to ſerve divers luſts, *Tit.* 3.3. as debauched perſons do. The Heathen *Seneca* could ſay, *Major ſum, & ad majora natus ſum, quam ut corporis mei ſim mancipium*; I am greater, and am born to greater things, than that I ſhould be a mere ſlave and vaſſalage to the luſts of my fleſh.

9. Therefore you must conclude, that there is some high and eminent service allotted unto Man by his Maker, as the main object whereat he is to level all his aims and intentions wholly and continually, even all the days of his life: he must serve his Maker *in holiness* (which is his duty to the first Table of the Decalogue) *and in righteousness* (which is his duty to the second table thereof, *before him all the days of his life*, Luk. 1. 74, 75. This is your Homage and Fealty you owe to your great Lord; the Lords Rent you must pay to the Landlord of all your Mercies, both as to your being, and as to your well-being in the world. There must be a Reciprocation betwixt Relatives, as the Son owes a duty to his Father from whom he had his being, and from whom he hath all things for his well-being: how much more doth the Creature owe a duty to his Creator, who is his heavenly Father, and to whom we should not be undutiful, as the worst of Parents would not have their Children undutiful to them?

10. It necessarily follows then, that you must *avouch the Lord to be your God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice*: If ever you do expect that the Lord should avouch you for one of his Children, and of his peculiar people, *Deut.* 26. 17, 18. Hebr. [*Heemarta eth Jehovah,*] signifies, that you must promise on your part (as your

your Maker hath promiſed on his part,) there is a mutual ſtipulation on both ſides: you want not Gods part: *And will a man rob God of his part?* Mal. 3. 8. You do truly avouch the Lord for your God, when you with higheſt eſtimation, moſt vigorous affections, and utmoſt endeavours, beſtow your ſelf upon him, and give up your name and heart to his bleſſed ſervice in faith and obedience, *Iſa.* 44. 5. When God crys, *Who is on my ſide? who?* (as 2 *King.* 9. 2.) you muſt anſwer, I am the Lords, and ſubſcribe with your heart (as well as with your hand) unto the Lord, then may you hope for protection of him, and proviſion from him for both worlds, which be his part in the Covenant.

11. 'Tis a plain Command, *Prov.* 3. 6. In all your ways you muſt acknowledge God, that is, be evermore in the ſenſe of his preſence, and in the light of his countenance, and in ſerving your God (in your generation-work) ask counſel at his mouth, and aim at his glory in all your undertakings. This is the concluſion of the whole matter (both to anſwer the end of your Creation, and to attain a true happineſs at your end,) *Fear God, and keep his Commandments*, Eccleſ. 12. 13. This is the *totum hominis*, the whole duty of Man, the abridgment of all the Bible; *Fear God in Chriſt, fear his goodneſs*, Hoſ. 3. 5. as well as his power, and keep his Commandments in an Evangelical obedience (you cannot now keep them in the

legal way.) This is the one thing needful, *Luk.* 10. 41. and 'Tis the *bonum hominis*, the good of Man (as well as the whole of Man) *to do justly, to love mercy, and to walk humbly with his God*, Mic. 6. 8. 'Tis not only the good, but also the chiefest good of Man attainable in this life; to wit, Conformity to God, and Communion with God in the Duties of the first and second Tables of the Law.

12. This whole and good duty of Man to God, hath commonly three Names: 1. Religion. 2. Godliness. 3. Christianity. 1. 'Tis call'd Religion, [*a Religando*] from binding. as it is a sacred bond that binds Man in his Duty to God. There is (indeed) the cursed bond of iniquity, *Act.* 8. 23. which binds the heart of Man to Sin and Satan. But that may seem needness, seeing Man's heart doth so naturally love the service of sin; and you do not find your heart so apt to slip from the service of Satan (so less need of this bond of iniquity,) as you are apt to slip from the service of God. As therefore you cannot love the service of God, unless it be supernaturally given you; so a Religious principle must both bring you near to (who in the fallen nature are afar off, from God, *Eph.* 2. 13.) *Psal.* 73. *ult.* But also must bind your slippery heart fast to God, that you may be Gods bundle, tyed up on Earth, to be carried up to Heaven. Religion is the girding up of the loins of your mind, *Luk.* 12. 35. 1 *Pet.* 1. 13. and he that is

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thus ungirt, is certainly (according to the Proverb) unbleſt alſo.

13. There is, 1. A Natural Religion whereby Man faſhions his thoughts, words, and deeds according to the light and law of Nature; hereby alſo he hath a good or a bad opinion of himſelf, according to the Conformity or Inconformity to Natures light and law. And the more that the underſtanding of Man is enlightned, the ſtronger is the obligation (or bond) to all duties of this Natural Religion. But alaſs, ſuch darkneſs as hath befallen the Gentile Natural Religion, that they have made Gods of men; and when they have ſo done, brings down thoſe Gods to play the men in murders, thefts, and rapes, as their own Poets are not aſhamed to tell us. 2. There is the *Jewiſh*-Religion, which binds them to conform to all thoſe Laws (Moral, Judicial, and Ceremonial) and to obſerve them according to the intention of the lawgiver, and to judge of themſelves by their having or wanting conformity to thoſe Laws. 3. The *Turkiſh*-Religion (in a word) makes ſenſuality the beſt happineſs, and therefore to be abhorred by all that love Holineſs.

14. (4.) The *Popiſh* Religion (which is almoſt as bad as the Mahometaniſm, or the *Turkiſh*, as *Oſiander* in his Epitom 12. *Centur.* pag. 273. large quarto ſheweth) by its Doctrine of Merit and and Supererogation, *&c.* ſets up Man, and not God, yea makes God a debtor

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to Man; to say nothing how it is pompous and flesh-pleasing, allowing of equivocations, of buying and selling of pardons; how it relies on the Infallibility of wicked Popes, it hoodwinks the Laity, it worships stocks and stones, it overthrows Christ's Humanity by giving to it ubiquity; it destroys Christ's Satisfaction by purgatory and perfection, it befools Temporal Princes, it denies assurance, it tolerates open stews, it damns all Infants that dye unbaptized, and much more of the same bran, therefore it is not obligatory, or binding to you (as the word *Religion* signifies) being a mere *cento* of *Judaism* and *Heathenism*, and a composition of lying Doctrines: 'Tis Divine Truth, and not Humane Error that binds the conscience.

15. (1) There is the *Protestant* Religion, which truly abases Man, and exalts God. Those be the two Properties of the true Religion, and such as do not so, are always to be suspected for false Religion. This last teaches us, that a man being united by faith to Christ believes in him both for Satisfaction and Salvation, though he come short of Gods Glory and his own Duty, hoping to be saved by the Righteousness of Christ, and not by any Righteousness of his own: It holds out reconcilement to God, and Communion with God as the end, and the Covenant of Grace as the means to that end. Thus doth it bind God and Man together after the great breach by the

the fall; yea, it binds Man to God, after his breaking from God, and teaches him rightly to worſhip God, the Father, Son, and Holy Ghoſt, according to the holy Scriptures.

16. There is but one true Religion that is binding to your ſoul: Diverſity of Religion is againſt the Eſſence of God, which is but one; there is but one Truth, one true Religion that hath life and power in it, all other are but carcaſſes, yea *ſpectrum's* and *phantaſms*, You muſt know, every difference in opinion makes not up a falſe and a different Religion: Thoſe that agree together in fundamentals, cannot be ſaid to be of different Religions: there may be a ruffling the Fringe in circumſtantials, where there is no rending the garment in ſubſtantials. *Abraham* and *Lot* may take ſeveral ways, yet be brethren ſtill, yea, and be ready too to reſcue each other from the common Enemy.

17. *Plato* bleſſed God for three things: 1. That he was made a man and not a beaſt. 2. That he was a *Gracian*, and not a *Barbarian*. 3. That he was a Philoſopher, and not a Ruſtick. You may add to this God-bleſſing work, not only that you are born in a Region of Religion (the land of *Goſhen*, and valley of Viſion,) but that you are acquainted alſo with the power of it in your own heart: For, 1. Religion is the beauty and bulwark of your Nation; 'Tis to it, what the *Palladium* was to *Troy*, which could never be deſtroyed ſo long

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as they poſſeſſed it; 'Tis as *Sampſons* lock, which while he retains, he retains his ſtrength alſo, and is unconquerable: therefore as the *Græcians* firſt ſtole away that Image of *Pallas* from *Troy*, and then deſtroy'd it: and as the *Philiſtines* cut *Sampſons* lock, and then conquer'd him; So the Enemy of Truth would rob our Nation of Religion (which is its muniment, as well as its ornament, *Zeph.* 2. 5. and then deſtroy it. Religion is our (*turris a tuendo*) a Tower of defence, *Iſa* 5. 2. which is a Fort Royal againſt all Invaders. So long as the Tabernacle ſtood in *Shiloh*, the Kingdom flouriſhed, and there were no *Ichabods* in it, but the *Canaanites* were ſubdued before them, *Joſh.* 18. 1, *&c.* as if the ſtability of the Tabernacle had given ſtability to the Kingdom: The fall of the Tabernacle, was the fall of the Kingdom, *Pſal.* 78. 60, 61, 62; and that tribe periſhed firſt, that loſt the Tabernacle firſt, *ver.* 67. *Sion* was double-top'd, on the one hill ſtood the Temple, and on the other the Pallace of the King, as if the latter had its luſtre and ſafety from the former; that Nation that hath God nigh them (in Religion) is a great Nation, *Deut.* 4. 7; and deſolate Nations may ſay, as *Mary* ſaid in another caſe, Oh Religion, if thou hadſt been here, our Nation had not dyed nor been deſtroyed. Though every ſhower (on our land) were a ſhower of gold, every ſtone in it a pearl, every beggar therein an honourable Senator, every fool as wiſe as *Solomon*, every weak-

weakling as ſtrong as *Sampſon*; yet wealth, honour, ſtrength and wiſdom, yea all is gone, when this Ark (Religion) is gone: you may then ſing a doleful lamentation (with *Phineha's* wife, 1 *Sam.* 4. 21.) the Glory is gone from *England*; Oh you would not live to ſee Religion dye, better you dead and gone (a hundred times) than Religion be dead and gone.

18. Religion, to wit, in the power of it, gives both a Relative and a real worth to your ſelf in particular, as it gives beauty and ſafety to your Nation in General. 1. Real worth, it makes you of Gods treaſure, *Exod.* 19. 5. of Gods jewels, *Mal.* 3. 17. whereof the world is not worthy, *Heb.* 11. 31. This makes you of the Blood Royal of Heaven, not only in Alliance, but in Union, though never ſo poor in the world. 2. Relative-worth; this makes you more excellent than your neighbour, (though never ſo great and honourable, if irreligious,) *Prov.* 12. 26. Hereby *Abraham* was a Prince among the *Hittites*, *Gen.* 23. 6. When others are in Scripture call'd *vile*, you are precious; others chaff, you wheat; others reprobate ſilver, you refined gold; others briars and thorns, you a noble vine, though your condition be never ſo mean in the world: *A living dog* (in this ſenſe) *is better than a dead lyon*, Eccleſ. 9. 4. The *Jews* ſay, Thoſe ſeventy ſouls that went down to *Egypt*, with *Jacob*, were of more worth to God, than

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all the ſeventy Nations that were in the world beſides: *They are the excellent of the earth*, Pſal. 16. 3. better Gentlemen, (as the word εὐγενέστεροι ſignifies,) *Act.* 17. 11. truly honourable, *Iſa.* 43. 2,3. the very Chariots and horſemen of *Iſrael*. One religious man ſaves a land, *Zech.* 12 5. *Job* 22. *ult. Jer.* 5. 1. And if God could have but found ten righteous and religious perſons in five wicked Cities, he would not have deſtroyed them: 'Tis remarkable, *Abraham* left begging, before God left baiting, he might poſſibly have brought God to a lower number, yea, if but one in *Jeruſalem*, *Jer.* 5. 1. he would have ſaved it.

19. You muſt therefore put an high eſtimation on Religion: 'tis the field wherein the pearl of great price lyeth, and you are a wiſe merchant if you purchaſe that field, *Matth.* 13 44, 45. Whatever it coſt you, you cannot pay too dear for this gold, nay, for this that is better than gold, yea, than the fineſt gold, *Job* 28. 15. five ſeveral ſorts of Gold are there mentioned, intimating, if there be one ſort of Gold finer than another (as indeed there is,) yet the fineſt thereof is not comparable to this heavenly wiſdom, yea, 'tis more precious than Rubies, *Prov.* 3. 13. & 8. 10, 11. *Solomon* (by his advantage of ſublime wealth and wiſdom) had even ranſacked the whole Creation, to find out the moſt exquiſite excellency of all created beings, yet he proclaims the vanity and inſufficiency of them all, and prefers this above them

hem all; and *Paul* (that great trader by ſea nd land, 2 *Cor.* 11. 23, 25, 26.) counts all but dung and droſs, yea dogs-meat (as the word σκύβαλα *quaſi* κυσίβαλα ſignifies) *Phil.* 3. 8. in compariſon of the unſearchable riches of Chriſt, *Eph.* 3. 8. If the mountains of the earth were all Pearl, and the mighty rocks thereof were Rubies, yea, if the whole Globe of the Earth were one ſparkling Diamond; yet all this could not be weighed againſt the worth of Godlineſs; one grain of grace is better than all the vaſt Entrado's of *Spain*, than the gold of *Ophir*, yea, than all the riches of both *Indies*: 'tis better to be rich in faith, than in gold, and a man with a gold-ring is not comparable to a man with a gracious heart; faith is more precious than gold, 1 *Pet.* 1. 7. & 3. 3, 4. Gold is indeed the King of mettals, and outſhines them all on Earth, (as the Sun outſhines all the Stars in Heaven,) yet is it but the ſhadow of this ſpiritual thing, *Zech.* 4. 12. *Exod.* 25. 17. *Cant.* 5. 11. *Revel.* 21. 18. Now there muſt be more worth in the ſubſtance, than in the ſhadow; therefore do not think you make a bad bargain, though you part with all your treaſure, to purchaſe this field of treaſure.

20. In a word. (1) 'Tis your beſt inheritance, that hath moſt ſatisfaction, and moſt duration in it; and therefore muſt you ſay with *Naboth*, *God forbid I ſhould part with my inheritance*, 1 Kings 21. 3. 'Tis juſt ſo much the beſt

best of blessings, as much as God is the best of beings, hold it then as your life. (2) 'Tis your best friend, that will not only abide with you in this world, (for there are no bankrupts herein that ever truly received its power,) but 'twill also accompany you into a better world, *Rev.* 14.13. Your first friend (Riches) cannot do so, though desired, that can only give something towards the journey, to wit, a winding-sheet, and a Coffin; your second friend (Relations) can only bring you a little on the way, to wit, accompany you to the grave. But this third and best friend (Religion) will go along with you to your journies-end, and stand before the Lord, as being recorded in Gods Book of Remembrance. (3) 'Tis your best teacher, teaching you, (1) to own the Lord, as your right owner and true proprietary; you had not your being from your self, but from the first of beings, and so your being must be for God, as it was from God: you are not your own, 1 *Cor.* 6.20; but you are his, not only by Creation, but also by choice, purchase, and conquest. 2. To acknowledge him your just governours, 'Tis meet the Artificer should govern his own workmanship, however he deal with you; and he is too kind to do you harm, and too just to do you wrong. 3. To avouch him your best benefactor, more than a friend, a master, a father, or a husband, yea, a God that gives you a being and well-being too: Oh; cry with *David*, *The God of*

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my mercy, Pſal. 59. 10. Therefore Religion muſt be your buſineſs, all other things but your by-buſineſs. *Ariſtotle* ſtudied *Philoſophy* as his ἔργον, in the morning; Eloquence (as his παρέργον) in the evening only. No concern like Salvation of the Soul.

21. The ſecond Name is *Godlineſs*, this hath life and power in it. There may be many carcaſes and forms of Religion, but there is but one life, one power; there is a form of knowledge, *Rom.* 2. 20. and a form of godlineſs, 2 *Tim.* 3. 5. yet both may want the power: you may live by a form, but you cannot die by a form. 'Tis the power of godlineſs that is godlineſs indeed. Godlineſs *quaſi* God-likeneſs, it makes you like God (as ungodlineſs makes you unlike God) holy as he is holy, 1 *Pet.* 1. 15, 16.

22. As Godlineſs is the recovery of the Image and likeneſs of God, which man loſt by ungodlineſs (in eating the forbidden fruit:) So 'tis the whole frame of grace ſpreading (like bleſſed leven) over all the *three meaſures of meal* (not only the underſtanding, will and memory, but alſo the Body, Soul and Spirit) *Matth.* 13. 33. 1 *Theſ.* 5. 23. through the gracious overſhadowings of the holy Ghoſt. Godlineſs is (as it were) *God manifeſt in the Fleſh*· 1 *Tim.* 3. 16. as God was manifeſt in the fleſh of his Son (σωματικῶς) bodily, *Col.* 2. 9. *Joh.* 1. 14. So God is manifeſt in the

Fleſh of his Saints (πνευματικῶς) Spiritually, as the Father, Son, and Holy Ghoſt are (all) ſaid to take up their abode, and to live, to dwell, to tabernacle, and to temple in them: *Joh.* 14. 23. and 17. 23. *Gal.* 2. 20. *Eph.* 3. 17. *Revel.* 21. 3. 1 *Cor.* 6. 19. *Rom.* 8. 11, *&c.*

23. Godlineſs is a compound of all the graces of the Spirit, as ſo many Ingredients to the making up of this bleſſed Compoſition: 'tis the life and exerciſe of every grace, of faith and love, of joy, peace and praiſe, of Self-denial and devotion, of patience and obedience, of hope and perſeverance It contains in it your truſting in God, your worſhipping of God, and your obedience to God; yea laſtly, your very Victory and Triumph over all your Enemies, the Fleſh, the World and the *Devil*: Godlineſs therefore muſt be the main thing that you muſt look for and labour after, as 'tis the main thing that God looks after, *Pſal.* 14. 2. God looked down from Heaven, what for? Not to ſee how fair, how ſtrong, how Rich, how great, how Honourable Men were, but how good, how godly, how Righteous, how Religious they were.

24. Hence *Solomon* tells you, that wiſdom is the principal thing, and with all your getting you muſt get it principally, *Prov.* 4. 7. and one greater than *Solomon* (even your bleſſed Saviour) bids you, Seek firſt the Kingdom of

of God, and all other things ſhall be added unto you, (as paper and packthred are caſt into the bargain, *Matth.* 6. 33. Godlineſs is the Sublimeſt wiſdom, *'tis wiſdom that is from above*, *Jam.* 3. 17. and the fear of God is the beginning of this wiſdom, *Pſal.* 111. laſt. *Deut.* 4. 6. Yea 'tis not only the beginning of it, but 'tis alſo the middle and the ending thereof too. Say the world what it will, Godlineſs is the greateſt gain, 1 *Tim.* 6. 6. and brings a great deal of gain with it beſides it ſelf, though it ſelf be great gain. Godlineſs is great gain of it ſelf, though no more be gained but it ſelf, having the promiſes of both lives annexed to it, 1 *Tim.* 4. 8. 'Tis a fat land, and fruitful of all ſorts of bleſſings, at its gates are all mauner of pleaſant fruits laid up for thoſe that do inhabit it, *Cant.* 7. laſt. 'Tis a tree of life on which do grow Temporal, Spiritual and Eternal bleſſings, and you may count all the Stars ſooner than all the mercies that come flying upon the wings of Godlineſs.

25. Yea Godlineſs is not only great gain, but 'tis better than gain; for you cannot carry your gain, 1 *Tim.* 6. 7. out of the World, but you may your Godlineſs, and your works (of Piety) ſhall follow you into a better world, *Revel.* 14. 13. beſides, Godlineſs is ſuch a bleſſed thing in it ſelf, that it is a reward to its ſelf: in, (as well as for) keeping Gods commandments

there is great Reward, *Pſal.* 19. 11. therefore look upon it as not only your duty, but alſo your priviledge, not only your work, but your reward too. Wickedneſs is a puniſhment to it ſelf in the many *Cordoliums* and Heart-quakes that do attend it; but oh the peace and pleaſantneſs that is found in the pathes of Divine wiſdom, *Prov.* 3. 17. a ſweet tranquillity of mind doth always attend upon a Godly life.

26. You may ask all thoſe bleſſed ſpies which the Lord hath ſent to ſpie out this Land of Godlineſs, as they did the Land of *Canaan*, *Numb.* 13. 17, 18, 19, 20, 27. they can tell you that the Land is a good Land, a fat (not a lean) Land, a land that floweth with Milk and Honey, and they can ſhew you ſome of thoſe bleſſed cluſters of *Canaans* grapes, ſaying this is the fruit of the land. The plagues of the Lord fall upon thoſe that bring an evil report upon this good land, *Numb.* 13. 32. with 14. 37. The Apoſtle tells you that Godlineſs is profitable unto all things. The *Babylonians* (ſaith *Plutarch*) make 360 commodities of the *Palm Tree*, but there is a (μυριομακαριότης) a thouſand benefits to be got by godlineſs: Riches, Honours; Delights, Pleaſures, life and length of days; Seed and poſterity are all entailed upon godlineſs, *Prov.* 3. 15, 16. O who would not then turn Spiritual purchaſer, and with all his gettings get God-

Godlineſs (with any pains, and for any price) the leaſt dram whereof is ſaving, and ſo better worth than the Riches of both Indies?

27. They bring up an evil report upon this good land that ſlanderouſly ſay, Godlineſs doth beggar Men: whereas 'tis more truly ſaid that ungodlineſs doth beggar Men. And this contrary is the truth; That the Vales of Godlineſs are above the Wages of wickedneſs, the gleanings of the former, is above the whole Vintage of the latter; do but look into the world and you may behold many fair Eſtates have been melted away by Whoredom, Idleneſs, Pride and Drunkenneſs. Such ungodly wretches are doubly undone by their own ungodlineſs, they are undone in this life, and undone in the life to come, while the little that a godly Man hath (by a ſpecial bleſſing of God upon his Godlineſs) doth encreaſe to a thouſand, *Pſal.* 37. 16. *Abraham, Job, David,* and others were richer than any; and ſo might Men be now, if they could (or would) be as godly as they were. They ſought Godlineſs and Gods Kingdom firſt, and therefore other things ſought them: and ſo they would do us, would we, or could we but run the ſame method. They did not read Gods truth backward, making Earth their Throne, and Heaven their Footſtool, as the Heathens, Vertue after Money: *Philoſophy* teaches to ſeek firſt (*bona Animi*) the good of the Soul; and Divinity,

(*Regnum Dei*) the Kingdom of God; then the over-plus ſhall be added as the wiſe God Judges meet: the Proverb of blind *Popery* ſhall ſhame thoſe ſlanderers, Meat and Mattens never hinders thrift.

28. Another evil report upon godlineſs is, that it deſtroys all mirth, delight and pleaſure: alaſs Swine think that ſheep have no paſture, becauſe they feed not upon draff as they do. So the wicked World accounts godlineſs a Melancholy fancy; Whereas the way of it is a way of pleaſantneſs, *Prov.* 3. 17. And its paths are paved with peace: righteouſneſs hath not only peace, but alſo Joy in the holy Ghoſt, *Rom.* 14. 17. God doth not grudge nor envie our delights and pleaſures, only he would not have them ſenſual; he allows to have pleaſure, but he would not have us live in pleaſure, *Jam.* 5. 5. You may take delights, but delights may not take you: you may be merry, but you muſt not be mad; Mirth is not forbidden any further than is inconſiſtent with your Eternal good; Godlineſs doth not aboliſh it, but rectifie it: *Religio eſt læta, non diſſoluta,* 'tis a pleaſant, not a looſe thing. God would not have our *Iſaac* (or laughter, or joy, or delight) to be ſacrificed; 'tis only the *Ram* that muſt be ſlain and offer'd up to God, thoſe rank and rammiſh delights in worldly vanity and villany (*quorum gaudia Crimen habent*) wherein the *Devil* is our play-fellow.

29. The

29. The third evil Report Men bring up againſt godlineſs, is, that it ſhortens a Man's life by the practice of mortification, ſelf-denial, and abſtinence from worldly comforts. *Cujus contrarium Verum eſt.* The quite contrary (you may be ſure) is the very truth, for 'tis not Piety, but Impiety that ſhortens the life of Man. Temperance is the grand preſervative of health, and Intemperance is notoriouſly deſtructive to life, as the Book of nature teacheth you: moreover, the Book of Scripture further aſſures you, that length of days is promiſed to godlineſs, *Deut.* 6. 2. and 30. 19, 20. *Pſal.* 34. 12, 13, 14. *Prov.* 2.21,22. & 3. 16,& 22.4. But the ungodly ſhall not live out half their days, *Pſal.* 55. laſt. Neither can you think it probable that ſo good a Landlord as God is, ſhould thruſt thoſe Tenants out of their dwellings, that payeth their Rent ſo duly and daily: No, God will pour out his Indignation upon ſuch Perſons and Families as Call not upon his Name, *Jerem.* 10. 25. the non-payment of this Lords Rent of prayer doth (as it were) uncover the Roof for Gods Curſe to be rained down upon Mens Tables, Beds, Enterprizes, All.

30. A fourth ſlander put upon Godlineſs, is, that it makes Parents negligent and careleſs in providing for their Children. Whereas in truth, ſuch proviſion for Children as is not according to godlineſs, is (as *Jacob* ſaid to his

Mother) a laying up a Curſe for them, and not a bleſſing; how many ungodly Parents leave *Jobs* Legacy to their Children, in laying up Iniquity for them (as well as Inheritances?) *Job* 21. 19. when God puniſhes the Sins of Fathers upon the Children, as 2 *Sam.* 3. 29. *Joab* muſt have the honour of a General, with a Vengeance to him and his: And *Gehazi* muſt have ſeven hundred and fifty Pound to buy land withall, and with a Vengeance too to him and his, 2 *Kin.* 5, 23, 27. And ſurely they are mad Parents that will damn their own Souls, in providing only for their Childrens bodies: on the other hand Godly Parents lay up a ſtock of prayers for their Children, of wraſtling with God, that no one Chip of the old blocks ſhould become fewel to everlaſting burnings; and they are the Travel of ſome Mothers Souls, as they had been (at their births) the Travel of their bodies: beſides, the rule of Godlineſs teaches Parents to lay up for their Children, 2 *Cor.* 12. 14. *Jacob* could ſay, [*and when ſhall I provide for my own Houſe alſo?*] Gen. 30. 30. and they are worſe than Infidels that do not, 1 *Tim.* 5. 8. yet dare not turn ſtones into Bread, at the *Devils* bidding for them, but what God gives, leaves it them with a bleſſing.

31. A fifth ſlander put upon it, is, that it loſeth friends; whereas indeed it gaineth Friends, making Enemies to become Friends, when

when your ways please the Lord, *Prov.* 16.7. as *Jacobs* did, when *Laban* pursued him with one Troop, and *Esau* affronted him with another; yet God so wrought for his Godly Servant, that he had peace with both, and a kiss from both; you need not to fear Men, if you be in league with God.

In a word, Godliness is (*6ly*) slandered, as *the* way to be despised, whereas riches and honour are in its left hand, *Prov.* 3.16. as length of days (in eternal happiness) is in her Right. Godliness may better say to us than *Balak* to *Balaam*, come and I will promote thee to great Honour, this should be a Cogent Argument. It did no less to *Joseph*, *David*, &c. Such as honour God (in ways of Godliness) God will (undoubtedly) honour them either here or hereafter, or both, 1 *Sam.* 2. 30.

32. The third name that is usually given to that service which Man doth owe to God, (as his Servant,) is *Christianity*, which hath not only a respect to God the Creator, but also to Christ the Redeemer: it being a sincere imitation of the Holiness of Christ according to your power. This is that which must devote you and dedicate you to Christ, and make you Imitate the Holy life which your Lord did lead upon Earth: all that look for Salvation by Christ must purifie themselves as he is pure, 1 *Joh.* 3. 3. you cannot be a Christian, unless you comport and conform to

that

that Purity and Holiness that was in Christ: you must learn of the Holy Child Jesus, to be Holy in all manner of Conversation, and though you cannot take such long strides in ways of Holiness as he did, though you cannot do what you ought, yet you ought to do what you can, (as 1 *Sam.* 28.2.) Say you to God (as *David* to the King) thou shalt surely know what thy Servant can do: your Holiness must be like to Christs in quality or kind, though it cannot be in (Equality) or Measure.

33. This is that which gave the Honourable Name of Christians first at *Antioch*, *Act.* 11. 26. which Name was given by Divine direction (as the word [χρηματίσαι,] signifies, warned of God.) So the same word is Rendred, *Heb.* 11.7. for the Divine Oracle had promised to give a new Name to the Saints, *Isa.* 62.2. & 65. 15. here it was accomplished, to wit, at *Antioch*, so much Honour had this City, that from thence Christ spreads his Banner, that it might appear to the World, that he had a people that would own him, and that would glory to be called by his Sacred Name, who were call'd *Nazarens* before, *Act.* 24. 5. which were certain Hereticks that jumbled Christ and *Moses* together, Baptism and Circumcision (as now some do the seventh day and the Lords day) to bring the greater disgrace upon the Christian Religion, *Godwin Hebr.*

Hebr. Antiqu. Pag. 39,40. Hence 'tis thought that the Church at *Antioch*, (being Divinely directed) in detestation of this New-bred Heresie, (fastened upon them by the Name of *Nazarens*) forsook that Name, and called themselves *Christians*. *Junius* in paralel. *Lib.* 1, 8.

34. Then was the partition-wall thrown down, and the dividing Names of *Jew* and *Gentile* ended in this New and Honourable Name, which before was promised to *Sion*, as above. There was a Coalition of *Jew* and *Gentile* into one Church, and (by Consequence) an abrogation of the differing Names. Hence this common Name was given to both (believing in Christ) by God himself according to his promise; but Oh what a shameful thing it is, that this New and Honourable Name should be at this day a Name of Reproach, amongst the *Papists* in *Rome* and *Italy*, by whom it is usually abused to signifie a fool, or a dolt; (as Dr. *Fulke* on *Act.* 11. in his *Annotations* upon the *Rhem. Testam.*) plainly proveth out of their own Authors: Thus those same, who have changed Gods glory into their own shame (as to things) in their Superstition and Idolatry, have done no less (as to Names) in their ignorance and debauchery, by a righteous Judgment of God upon them, 2 *Thes.* 2. 11.

35. But

35. But you muſt know that a Worthy Title is put upon you, an Honourable Name is given to you in your becoming and being a Chriſtian, (which ſignifies the Anointed of the Lord) even the ſacred Name of Chriſt (of whom the whole family in Heaven and Earth is named, *Eph.* 3. 15.) is called upon you: A name that will honour you, if you honour it, and that will highly exalt you, if you exalt it. *Auſtin* tells of one who had a Crown ſet upon his head, conſiſting indeed of many Crowns, (as he was an Emperour) yet he made not all this the Crown of his rejoycing; but preferr'd this as a greater Crown, that the name of Chriſt was called upon him; this he accounted his great honor: and the Title to *Pſalm* 18. ſhews you, that *David* accounted it a greater honour to be the ſervant of the Lord, than to be the King of *Iſrael*. The higheſt Title or name upon the Earth is nothing to this, no, though it ſhould endure ſo long as the Earth endures; here's Eternity of Honour, and ſuch an Honour, as reaches from Earth to Heaven.

18. The great difficulty you will find is to Anſwer this Name, to honour and exalt this Name, that it may honour and exalt you: 'tis an eaſie matter to be a Chriſtian in name, but to be a Chriſtian indeed, there's the difficulty; to have our Natures to Anſwer our name

name (as to have ſelf to crucifie ſelf) is no eaſie work, if you be but almoſt a Chriſtian, as *Agrippa*, you ſhall be but almoſt happy too. You will not find it eaſie to offer an holy violence upon your ſelf, even to the plucking out of your right Eye, and the cutting off of your right Hand. Yet this you muſt do, if you will Anſwer your name, and be a Chriſtian (indeed) and enter in at the ſtrait gate by an holy violence, your Heart is Weak (*Ezek.* 16. 30.) as well as your hand; and no leſs than the mighty hand of God can enable you for this mighty Work.

37. Therefore I muſt tell you, the Holy Scripture owns none to be Chriſtians but ſuch as be according to Chriſt, and as the Anointed of the Lord: there is a powerful influence in true Chriſtianity, that muſt ſpread it ſelf over three things. 1. Over your Conſcience, *Heb.* 13. 18. and therefore there muſt be the anſwer of a good Conſcience, 1 *Pet.* 3. 21. 2. Over your Communication, *Prov.* 10. 20. your Tongue muſt be as choice Silver, having a good Sound, by a tincture of the Spirit of Chriſt upon it. And 3. over your Converſation, *Eph.* 4. 1. you muſt be of a Chriſt-like Converſation walking worthy of that high calling, *Phil.* 4. 13.

CHAP.

CHAP. II.

Of a Religious, Godly and Christian Converſation in the General.

1. AS all thoſe three names aforeſaid, (to Wit, Religion, Godlineſs and Chriſtianity) do joyntly agree in this one great truth, that Man muſt ſerve his Maker both in heart and life according to his revealed Will; not only in the harſher diſpenſation of *Moſes* (whoſe firſt Miracle was the turning water into blood) but alſo and that eſpecially, in the ſweeter diſpenſation of the *Meſſias* (whoſe firſt Miracle was, the turning of Water into Wine, that cheers the heart of Man) and therefore Chriſtianity (the laſt of the three) doth contain in it the whole duty of Man to God; yea in the neareſt and deareſt Relation, to wit, in Chriſt: even ſo, the laſt of thoſe three (to which Chriſtianity communicates an effectual influence) to wit, converſation, may (in its Latitude) comprehend the concerns of Conſcience and communication alſo, as appears by the Sequel.

2. The Apoſtle *Peter* tells you of (*all manner*

ner of Converſation) 1 Pet. 1. 15. and of (*all holy Converſation*) 2 Pet. 3. 11. Thoſe two Expreſſions are extenſive, comprehending the whole duty of Man (Relating to God; to himſelf, and to others) in thought, word and deed; all converſation, and all manner of converſation. There is one converſation of your thoughts, another converſation of your words, and a third converſation of your deeds, and all reſpecting either your God, or your ſelf, or others in whatſoever capacity or Relation you ſtand either in Church or World.

3. Touching your converſation in the general (before I deſcend into particulars) you muſt know it muſt be a worthy converſation, worthy of that ſacred name that is called upon you, the more unworthy that a Chriſtians converſation is, the greater pollution is caſt upon that Sacred name which is put upon him: the more Sacred his name is, the greater is his guilt, and the more accurſed. Such an one is the baſeſt of Men, and like a wither'd Vine good for no uſe; *Ezek.* 15. 4. Or like Unſavory Salt, not ſo much as good for the dunghil, *Matth.* 5. 13. but to be trodden under foot.

4. 'Tis a good converſation that commends a Chriſtian, and that only: heart-ſervice doth (indeed) pleaſe God beſt, but never without life-ſervice too, which honours God moſt, *Matth.* 5. 16. where the heart is made Suitable

able to Gods nature, there the life will be Subject to his Law. If Chriſt have his throne upon your Conſcience, his Scepter will appear upon your communication, and upon your converſation alſo. Thus an holy converſation doth not only commend a Chriſtian before God, Angels and Men; but it alſo commends the God of the Chriſtians to the World; they glorifie their Father, *Matth.*5.16. *Eſa.* 61.9 *Phil.*2.15.

5. Beſides, your Chriſtian converſation muſt not only commend you for a Chriſtian, but it muſt prove you to be a Chriſtian. It would not be Miracles, if you could work them, nor *Revelations*, if you could be dignified with them; nor ſignes and wonders, if ſuch a power were given from above to you, that could (any or all, ſeverally or joyntly) prove you a Chriſtian: All thoſe have been given to workers of Iniquity; and ſuch as have caſt out *Devils*, have been caſt out to *Devils* (themſelves at laſt) as *Judas* who was a *Devil* (himſelf) *Matth.* 7. 22, 23. *Joh.* 6. 2, 70. So then 'tis the converſation, which is all in all and juſtifies before Men, yea and glorifies God too.

6. Our Lord ſaith thus of himſelf, if I do not the works of my Father, believe me not *Joh.* 10. 37. his works ſhould teſtifie of him what he was, *Luk.* 7. 20, 21, 22. His works muſt be the ſtandard by which they muſt meaſure

ſure him, whether he were the Chriſt or no, and ſo a fit Foundation for their Faith: Chriſts *Vicar*, the *Pope* (who cauſeleſly calls himſelf ſo) will not ſay thus as Chriſt ſaid; but will have all his precepts diſpatched, not diſputed, obeyed, not examined (though we be bid to try the Spirits, 1 *Joh.* 4. 1.) and although by his evil Example he draw thouſands to *Hell*, yet none muſt ſay ſo much as what doſt thou?

7. Whereas works muſt be the ſtanding ſtandard, whereby all Men (*as well as Chriſt*) yea the *Pope* himſelf, muſt be meaſured, whether they be in Chriſt, and Chriſt in them. If you do not the works of Chriſt (to wit, ſuch as he hath propoſed for your Example, Imitable works ('tis a vain belief, yea a mere conceit only to think your ſelf a Chriſtian, and you do but put an everlaſting cheat upon your own Immortal Soul, your works tell the World, what you are, for thoſe the World ſees and hears, and by them you either glorifie your Father in Heaven, or give clear evidence, that you have denied the Lord, that bought you, 2 *Pet.* 2. 1. and would Redeem you from a Vain Converſation, 1 *Pet.* 1. 18. *and* 2, 12.

8. 'Tis true, you may be a Chriſtian in truth, though ſomething of Sin remain in your heart, yet then it muſt not be liked there, *Rom.* 7. 15, and although ſomething of Sin remain in your

life; yet then it must not Reign there, *Rom.* 6. 14. And for the main course of your life, you must be chast, modest, temperate, meek, gentle, kind, and pitiful. You must bridle your passions, mortifie your inordinate affections; and in a word, exercise Godliness, 1 *Tim.* 4. 7. and all the graces of his Spirit in you.

9. Your practice must be answerable to your profession. You who carry Christs name (*that Sacred worthy name*) how exactly should you carry your self, and what manner of persons ought you to be? 2 *Pet.* 3. 11. even a person to admiration (as the word πολίται signifies) how accurate and how elevated above the Ordinary strain! You must have your feet where other Mens heads are, *Prov.* 15. 24. the way of life is (*above*) to the wise: you must be a choice person as you have a choice name, that the name of our Lord Jesus Christ may be glorified in you, and you in him, 2 *Thes.* 1. 12. This glory of Christ shall redound unto your glory, and Christ accounts himself glorified therein.

10. You must therefore be Holy in all manner of Conversation, 1 *Pet.* 1. 15. your very Civility must savour of Sanctity, and your common commerce relish of Religion: Holiness to the Lord should be writ upon your Bridle when you Ride, and upon your Cups when you Drink, *Zech.* 14. 20, 21. you should

ſhould (as 'tis ſaid of a Reverend Divine) Eat and Drink, and Sleep Eternal life; Thoſe very common Actions are as ſo many Steps in your Chriſtian walk and way, and therefore you ſhould not deſpiſe them, but (with all ſerioufneſs, refer them to the glory of God, 2 *Cor.* 10. 31. do all to God and his glory.

11. Such as name the name of Chriſt ſhould depart from Iniquity, 2 *Tim.* 2. 19. and this, looſe profeſſors not doing, doth exceedingly promote *Atheiſm*. There is nothing enlarges the Gulf of *Atheiſm* more than that [μεγα χάσμα] wide paſſage between the profeſſion and the practice of pretenders to Chriſtianity: how can the profeſſion of that be looked upon by others to be Honourable, the practice whereof is not looked on by themſelves to be ſo? If the ſum of Chriſtianity be good, why do they not practice it, and if it be not good, why do they ſo much as profeſs it?

11. See then that your Converſation may be in Heaven, while your commoration is on Earth, *Phil.* 3.20. 'tis ſo; 1*ſt*. Exemplarily, while you are Writing by Heavens Copy: and 2*dly*. Analogically, according to Heavens Rule; living by Heavens Laws: yea 3*dly*. Theologically, going about your Earthly matters with an Heavenly mind; which a carnal heart (that makes Earth his Throne, and Heaven his Footſtool) can never do: a Fly cannot make that of a flower that a Bee

doth. The Carnal man is like to the *Duke de Alva*; that ſaid, he had ſo much buſineſs upon Earth, that he had no leiſure to look up to Heaven: but you muſt have ſo much buſineſs in Heaven, as to have no time to look down (ſo as to love the vain and vexing things) here upon Earth.

13. You muſt ſet Chriſt before you as the moſt perfect pattern of an Holy and Heavenly Converſation, who (as *Athanaſius* ſaid of him) while he went about doing good upon Earth, carried about him every-where an Heaven; you muſt reſemble Chriſt, (If you be a Chriſtian) and walk as he walked: you muſt live as one that comes down from Heaven to Earth, and expects to go up from Earth to Heaven: Chriſt did his Fathers will upon Earth (and it was meat and drink for him to do ſo, *Joh.* 4. 34.) as the Angels doth it in Heaven: you muſt Imitate Chriſt, and though you cannot do ſo in his Miracles, yet you may and muſt in his Morals; you muſt walk in Chriſts ſteps here, or never expect to reſt in Chriſts boſome hereafter.

14. You muſt be the true Picture of Chriſt, (as every true Chriſtian ought to be.) Every dauber cannot draw the Kings Picture; ſome ſuch make ſtrangers think ſtrangly of the Kings Perſon, becauſe of his daubed ill-favoured pourtraiture. And ſhall thoſe daubers be puniſhed for Expoſing a Miſhapen Picture of

he Kings perſon to open View, then what hall become of thoſe titular, (yet looſe and centious) Chriſtians; (whoſe lives ſhould e a lively repreſentation of Chriſt) If by heir carnal, careleſs, and ſcandalous Conerſations, they do cauſe the Name of Chriſt o be blaſphemed among Unbelievers, that o Judge of him by this counterfeit miſhapen Repreſentation? Surely Chriſt will not own hoſe workers of Iniquity; Though they have ropheſied in his Name, and eat and drunk in is preſence, *Matth.*7. 23. Men uſe to hang ut their well drawn Pictures (of ſome ſpecial iend) in the moſt conſpicuous place, that it ay appear to all beholders they rejoyce in it; s a grace and ornament to them: So muſt you ew forth the praiſes of him that hath called ou, 1 *Pet.*2.9. If the Image of Chriſt be amped upon your heart, you muſt ſhew it your life, in a good Converſation, *Jam.* .13.

.15. Thus you ought to ask your own art, whoſe Image and Superſcription is is? Is it Chriſts, or is it *Satans*? God forid that *Satan* ſhould Imprint his limbs and eaments upon your Soul, unraſed out by hriſt; you have born the Image of the Earth- *Adam* (in your natural Eſtate) If you long to Chriſt and Salvation, you muſt bear e Image of the Heavenly *Adam*. Chriſtiity (being both the Imitation and the parti-

cipation of the Divine nature) is the reducing of the Image of the firſt and fallen *Adam* into the ſecond, 'tis the bringing back of the Earthly Image of fallen Man into the Heavenly Image of the holy God; wherein Man was firſt Created in Righteouſneſs and true Holineſs, 1 *Cor.*15. 48, 49. *Eph.*4 24. This being done for you and in you, you have the Right Picture of Chriſt, your practice anſwering both your principles and profeſſion.

16. The true Chriſtian is like a pair of compaſſes, that keeps within compaſs; the one foot, to wit, his principles, ſtanding faſt in the Centre, and the other foot, to wit, his practice, walking round the circumference, yet both feet do correſpond ſweetly together in parallel lines, each with other. Thus ought there to be a ſweet Harmony betwixt your principles and your practice, and your Converſation muſt not give the lie to your profeſſiou: you muſt make ſtraight your paths, *Heb.* 12. 13. 1 *Sam.* 6.12. *The Kine held ſtraight on their way to Bethſhemeſh.* So muſt you to the houſe of the Son of Righteouſneſs, (as the Word *Bethſhemeſh* ſignifies) your Eye muſt look Right on, and your Eyelids look ſtraight before you, *Prov.*4.25. 'Tis the crooked Serpent, *Eſa.* 27. 1. that brought Man to crooked waies, *Pſal.* 125.5. *Corrupt Nature runneth in a Crooked channel, but 'tis Chriſt's work to make things crooked ſtraight,* Eſa. 40. 4.

17. Some

17. Some creatures are commended for being comely in their goings, *Prov.* 30. 29. ſure I am, every true Chriſtian ſhould be ſo, he ſhould lead a convincing life, and be of a comly and commendable converſation, ſuch an one as becomes the Goſpel, *Phil.* 1. 27. and as becometh Holineſs, *Tit.* 2. 3. both young and old, Male and Female ſhould be of a comely deportment; you muſt walk worthy of God, who hath called you to his Kingdom and glory, 1 *Theſ.* 2. 12. his livery you muſt wear, his Image you muſt bear, and his Kingdom you are called unto, and therefore you muſt carry as Children of a King, *Judg.* 18. 18. and as Children of the Kingdom. Remember (ſaith *Menedemus* to *Antigonus*, when he was to go to a Feaſt, where a Famous Harlot was to be a gueſt) that you are a Kings Son, do nothing unworthy of ſuch an Honourable Title. *Scipio African* (when ſolicited to filthineſs by an Harlot) Anſwered, (*Vellem ſi non eſſem Imperator*) it is below an Emperor: and *Nehemiah* ſaid better, ſhall ſuch an one as I flee? *Neh.* 6. 12.

18. A Godly converſation is very graceful to the Goſpel, and the Goſpel gains much glory by you, if you walk in the beauty of Holineſs; you are called not only to his Kingdom, but alſo to his glory: 1 *Theſ.* 2. 12. and therefore the Spirit of glory ſhould reſt upon you, 1 *Pet.* 4. 14. This is the ſmooth

bark that evidences the good Tree (as well as the Root, Bole, Branches, Leaves and Fruit) to be a Tree of Righteousness, the planting of the Lord, *Isa.* 61. 3. to be of Gods (not of the *Devils*) planting and watering; a clear-skinn'd Tree (not full of Bur-knots) is the most hopeful for fruit. So is the Man that hath a shining conversation: as the shining of *Moses* face, so the shining of your life, doth evidence you have been with God in the Mount. They took notice of the Apostles that they had been with Jesus, *Act.* 4. 13. This makes even a *Nebuchadnezzar* confess, these are the servants of the most high God. *Dan.* 3. 26. Those Virgin-Souls that followed the Lamb, had their Fathers name writ in their foreheads, *Revel.* 14. 1, 4. though you shall be Judged, according to Men in the flesh, yet should you live according to God in the Spirit, 1 *Pet.* 4. 6. and not do folly in *Israel*, *Gen.* 34. 7.

19. The *Levitical Law* doth likewise tell you, what beasts are clean, and what unclean, all which are a shadow of things to come, *Col.* 2. 16, 17. Whereby *Israel* was taught to study purity, and to know that the very Creatures are (*all*) defiled, with Mans sin. Those beasts were accounted clean; that both chewed the Cud, and divided the Hoof. Therefore the *Camel* was numbred amongst the unclean, though he chewed the Cud; because he divided not the hoof, by all which you must under-

underſtand / in *Levit.* 11. 3, *&c.*) That it is not enough for you to ruminate upon the word of God; in your moſt ſerious Meditations (which is your Spiritual chewing of the Cud but you muſt part the hoof too, in putting a difference betwixt good and bad Actions. You muſt not only think on the Commandments of God, but ſo think on them, as to do them, *Pſal.* 103. 18. Cleanſing your ſelf from all filthineſs both of Fleſh and Spirit, 2 *Cor.* 7.1. you muſt not only profeſs the word, but you muſt practice it alſo; you muſt add to your Faith, Vertue, Temperance, *&c.* 2 *Pet.* 1. 5. and then are you accounted a clean Sacrifice to the Lord. To practice Sermons (you hear) is the beſt kind of Repeating Sermons; live Sermons as well as hear them.

20. As the Law concerning clean beaſts, *Levit.* 11. 6. doth teach you that good Meditation ſhould end in a good Converſation, for a Copy is not only to be Read over, (by him that learns to Write) but it muſt be Written after, alſo; and Leſſons of Muſick muſt be practiced by thoſe that would learn it. So the Law concerning clean Fiſhes teaches you the ſame; they muſt have Fins and Scales. Firſt, Fins to ſteer their motion, ſo muſt you have the Fins of knowledge, Faith, and Divine diſpoſitions to direct you, and to ſet you forward in the things of God. And ſecondly,

Scales

Scales for ſmoothing their paſſage, for their Ornaments and ſafety: So your Scales of good works muſt be ſet ſo cloſe and ſo near one another, that no Air (of Temptation) may come between them; as *Joh.* 41. 15, 16, 17. *Levit.* 11. 9. You muſt have the Scales of Piety, Patience, and the Fins (which are as Wings) of Divine affections, to carry you cheerfully endways into Divine Actions, that you may be holy as God is, *Ver.* 44. (which is the end of this Law) and clean meat to Gods ſight and palate.

CHAP.

CHAP. III.

Now of a Religious, Godly, and Chriſtian Converſation in particular: And firſt of Meditation, the firſt walk of a Chriſtian.

1. HItherto of Converſation in General (which is the Practick part of Religion, Godlineſs, and Chriſtianity) now of a Religious, Godly, and Chriſtian Converſation in particular (which is a large Field of diſcourſe.) You have here a breviary thereof contracted into a narrow compaſs; wherein you may View the whole Duty of Man to God, and Man in reſpect of the Converſation; the *Agenda*, or things to be done, beſides, the *Credenda*, or things to be believed. I told you before, there is the Converſation of your thoughts; as to that, I refer you to that Religious Duty of Meditation, which followeth here; there is another Converſation of your Tongue, as to that, I refer you to that Religious Duty of Conference; which followeth alſo in its place here. As to your Converſation in natural and civil Actions, (which is not my preſent Work) I refer you to

to my Crown and glory of a Christian from *Page* the 73. to *Page* 121. Wherein you have directions to guide you therein.

2. Religious Duty (in the Walk of a Christian) is therefore a comprehensive Word, and contains in it the All of mans duty; both to God and to man; as the first Table in the *Decalogue* is before the second Table. First in Order, because first in nature and Excellency. I shall begin therefore with your duty to God in Religious Actions. And first with Meditation: which is a Scripture-duty, *Phil.* 4.8. that all the Sons and Daughters of *Abraham*, should live in the practice of: as *Isaac* did, *Gen.* 24. 63. the heir of *Abraham*; you must walk in *Abrahams* (and in this Son of *Abrahams*) steps, in this World, if you would lodge in *Abrahams* bosome (that *Synonymon* of Heaven) in the World to come; alas, those licentious times have (*almost*) *Antiquated* the power and practice of this Religious Duty, in which you should be conversant all your days. This holy Patriarch was not of so loose a mind, as those in our loose times, that would spend the evening of the Sabbath in Sports and Pastimes, for he spent the Evening in holy Meditation.

3. The Word [*Shuach*] in the *Hebrew* signifies to speak with a low voice, as in the heart, and the Word in the *Septuagint*, [ἀδολεσχῆσαι,] Signifies a satiating Soliloquy; as

as if *Isaac* had his fill of Divine talking, both with his God, and with his own heart. It was his holy Exercise and Recreation (thinking the latter part of the day as fit for Acts of Holiness, as the former part was.) It was a pleasant and delightful pastime (as the *Greek* Version is) to the Patriarch, and he found more heart-ravishing complacency in it, than can be found in all the delights of the Sons of Men; and no less it was to the Prophet, who professes he found more transcendent sweetness in Meditating on the Word, than in the honey or in the honey-comb, *Psal.* 19. 10. *and* 94. 19. & 139. 17. and 119. 103. he found marrow and Gold, yea better in it.

4. Oh then, do you accounnt it your duty and your priviledge, to take a few turns daily upon this *Mount Tabor* of Divine Contemplation, which is an Heaven upon Earth, a beginning of the beatifical vision, an Employment (as it is in a manner without the body) plainly Angelical: 'Tis an handsel of Happiness and a foretast of Heavenly Joy. Oh, who would not but be an *Anchorite*, to be pent up in the Voluntary Prison-walls of this Religious Action, and to say with *Peter*, 'tis good being here. No doubt but *Moses* was ravished in Spirit all the 40 days he conversed with God; yet longs he still for more, crying, I beseech thee shew me thy glory, *Exod.* 33. 18.

Object-

5. Objection, but you will ſay, how can ſuch a duty be ſo delightful, that is ſo difficult? to this I Anſwer, by *Similies*, difficulty and delight may be found in one and the ſame Action; there may be difficulty in the beginning, and delight in the progreſs and ending; the root may be Bitter, and the fruit Sweet. 1 *Simile*, 'Tis in this duty, as 'tis in the heating of an Oven, the firſt kindling of the fire in it, may be not only difficult, but painful, the fewel muſt be ſet on ſtre; and then it muſt be blown up (with labour) into a Flame: after that the Oven begins well to warm, the fewel will then katch and kindle of it ſelf; no ſooner is a ſtick thrown into the Oven, but preſently 'tis all on a blaze: So where there is but a little ſpark of grace, in the heart at firſt, it requires ſome pains to blow it up into a Flame, but when the heart is once heated with the true Flames of Love, then doth it enflame all the thoughts, and ſets the affections on fire: inſomuch that then this duty will not only be without difficulty, but with much delight.

6. 2 *Simile*, 'Tis with your heart, as it is with that wax, which hath been laid in cold places, it thereby becomes hard and unpliable to your hand, inſomuch that it will break rather than bend; but if laid a while in the Sun or by the Fire, or if wrought a while in your warm hand, then doth it ſoften and be-

become pliable, and ſo capable of any Impreſſion. Thus will it be with you in this Divine Duty; the greateſt difficulty lies in your entrance into it; for corrupt nature and carnal principles will put forth a repugnancy againſt it, and therefore fleſh muſt be put to ſilence in this bleſſed duty, which is (mainly) the exerciſe of the Spirit in you; the experience of all ages (as well as your own,) tells you, 3 *Simile*, that the entrance into *Learning* is attended with difficulties and diſcouragements; but when once the Nut-ſhell is crack'd, and the ſweetneſs of the Kernel taſted, then do youth paſs through all difficulties with delight, till at laſt they become famous Inſtruments in Church or State.

7. 4 *Simile*, This duty is *(indeed)* as the climbing upon ſome high *Tree*, *Monument* or *Mountain*, all hard Work; but then there is a bleſſed compenſation for all your pains at the top of all theſe. Firſt, at the top of this *Tree* of life, there be the choiceſt fruits to nouriſh up your Soul to eternal life. Secondly, at the top of this *Monument* of mercy, you have the moſt lovely and Soul-refreſhing and heart-raviſhing proſpect, even transforming and transfiguring you into the glory of it. Thirdly, at the Top of this *Mountain* of God, and of Holineſs, you may behold not only the Kingdoms of this lower World, and the Vanity of them (quite contrary to the *Devils* land-

land-skip ſhowed to your Lord) but alſo the glories of a better World (*as Moſes from the Top of Piſgah*) the upper land of *Canaan*, that tranſcendently flows with *Milk* and *Honey*. Digging in Mines of the Earth; a preſſing of grapes in the Wine preſs, *&c.* are both hard works; yet finding fine Gold in the Mines of the Scriptures by this Spiritual digging, and a rich Wine flowing from this bleſſed Wine-preſs of Divine Meditation, will make a ſatisfactory Amends for all your pains at laſt.

8. Having removed this Objection out of your way (as *Amaſa*'s body was out of the Armies way, that their March might not be hindred, 2 *Sam.* 20.12,13.) Let us now proceed to ſhew as (1*ſt.*) how pleaſant this duty is; ſo (2*dly.*) how profitable both to your ſelf and to others. 1. To your ſelf upon a two-fold account. 1. For preventing evil. *Belzebub* (that Prince of Flies) cannot Fly-blow your heart ſo long as it is boiling a good matter, (*Hebr.*) *Pſal.* 45. 1. in Divine Meditation. Flies will not touch honey while it is ſeething hot. 2. For promoting good, hereby you may obtain more familiar Acquaintance with your God, and a more diſtinct underſtanding of your ſelf, both which are worth a Kingdom. 2*ly.* 'Tis profitable to others, for Meditation makes a Man a full Man; it makes him accompliſhed to ſerve out his Generation, and to be

a blessing to every Relation round about him, It fully furnisheth him for every good Work, 1 *Tim.* 4.15. & 2 *Tim.* 3.17.

9. As this duty is pleasant and profitable: So 'tis (3*ly.*) a necessary duty, as necessary as chewing the Cud is to beasts of that kind: and as a due retaining of food is to man as well as beast: 'tis a general Observation that such persons, as do ~~cast up their meat by vomit,~~ or ~~cast it out by stoole,~~ ~~as soon as~~ they have eaten it, be alwaies ill-thriven persons; for though the stomach may catch hold of some small parcel of the food; and thereby maintain a life (such as it is) for a time, yet is it no better than a life-less life, 'tis a life so filled with distempers, that it becomes a burden to it self; whereas when the food is retained, and a due fermentation is wrought in the Stomach, to a compleat concoction; then a nourishment ministred, (as *Col.* 2. 19.) to all the parts, which makes a strong, healthy and well-liking constitution. As it is thus in the life natural: So 'tis in the Spiritual, *Psal.* 119. 11. *Luk.* 9. 44. & *Joh.* 8. 37. Gods word hid and sunk, in the heart that has Room for it, makes a thriving fat Christian.

10. Meditation (as it is a pleasant, profitable, yea a most necessary, though much neglected duty) is two-fold, 1. Occasional. 2. Appointed. First occasional, wherein all

occurences of Temporal objects (occasionally met with) affords you some Spiritual Considerations: Note first, this requires a Spiritual heart, to make a Spiritual improvement of every Temporal object that Divine providence presents to your Eyes, ears, and outward Senses: *David* made a profitable prospect of the Heavens; crying, Lord what is man! *Psal.* 8. and Christ at the Well of *Shiloh* (he who Was *Jacobs Shilo*) speaks there of the water of life, *Gen.* 49. 10. *Joh.* 4. 10. &c. A good heart makes every external object a Divine blessing: the Husbandmans plowing, sowing and reaping, &c. The Trades-mans buying and selling, his weighing and measuring, &c. may afford you sundry Spiritual instructions: And note secondly, If you gain no more by them, than a bare beholding of them with the Eye, the very brutes gain as much as you. If you content your self with a bare natural use of the Creature without Spiritual Improvement thereof, you get but the one half of that advantage by the Creature, for which the Creator gave it you: the Beasts of the field, and the Birds of the Air, have so much themselves: you do not use the Creature, as Lord of the Creature (so God made *Adam*, *Gen.* 1. 26.) unless you find your Lord in the Creatures.

11. Every Creature preacheth to that Man in whom the Spirit of God first inward

preac

preacheth: Note thirdly, you never need to want matter, if you want not an heart: you may be caſt into ſuch a Condition, as whereby you may be hindred from good Actions (as by ſickneſs, Impriſonment, *&c.*) But there is nothing in all the World, (ſave a naughty heart) can hinder you from good Meditations: go to the *Ant*, O ſluggard, ſaith *Solomon*, do you ſee how buſy ſhe is in the Summer, to make proviſion for an hard Winter? how much more ought you to concern your ſelf, in your Summer of health and ſtrength, before the Winter of death, and Eternity come upon you? do yon behold the *Spider* in your window Spinning clammy threeds (*out of her own bowels*) and weaving cunning Webbs to catch and entangle the ſilly Flie, laying ſnares for her life? then conſider (with a ſigh) O how doth *Satan* all this (and much more) againſt my precious Soul, and all out of himſelf too, though you had not a deſperately wicked heart, *Jer.* 17. 9. to aſſiſt him) when he ſpeaketh a lie, he ſpeaketh it of his own, *Joh.* 8. 44. 'Tis the *Devils* curſed diſpoſition, 'tis impoſſible for *Satan* to do good, as it is for a *Toad* to ſpit Cordials.

12. Note fourthly, 'Tis richly worth your obſervation alſo, that this Spiritual limbeck (*Divine Meditation*) doth not ſpoil the earthly Subjects, that it extracts Heavenly Inſtructions out of, as material limbecks do plants, *&c.*

(Put in them) leaving them Sapleſs and uſe
ſave only for burning. As the laborious
flies over a field of Flowers, *ſucks Honey*
of each of them, yet leaves them all as freſh
as fargrant as before it found them: So you
extracting Cœleſtial Meditations, out of yo
Terreſtrial Employments and Enjoymen
(which is the Sublimeſt Mellification) in ſte
of hurting or hindring them, you do ver
both advance them, and advantage, yea
rich your ſelf. Note fifthly, in a word, y
may not be like the fooliſh Child, when y
look on the Book of the Creature, only
behold the gawdy Pictures and Babies there
or to gaze upon the gilded leaves, and Co
thereof; but you muſt mind your leſſon t
every Creature doth eſpecially learn yo
the *Stork*, *Crane*, and *Swallow*, know th
Seaſons, *Jer.* 8. 7. the *Ox* knows his ow
and the *Aſs* his Maſters *Crib*, *Iſa.* 1.
and will not you learn from hence to kn
yours?

13. As to your further improvement of
Book of nature (with its 3 leaves of Heav
Earth, and Sea) I refer you to my Cro
and glory of a Chriſtian. From *Page* 125.
145. I now paſs from occaſional to Appoin
Meditation, which is, the Souls ſetting of
ſelf apart, ſtedily and ſeriouſly to work
ſome profitable Meditations, upon ſome cho
Subject (out of its own heart) throughly;

fit time and in a fit place; thus *Isaac* went t into the field to Meditate (as above) *Gen.* . 63. That which concerns matter of owledg, for finding out truth, doth chiefly long to Students, Scholars, Ministers of e Gospel; but matters of affection for in- ming our loves to God in Christ, and for asing our selves to a self abhorrency, this is Universal concernment, the work of every hristian.

14. This blessed duty hath its beginning the head, but its ending in the heart. (1.) is a pondering some Divine truth in your ind, until you be well acquainted with it, til you be seasoned with the Savour of it, til it settle and take rooting in your Spirit, til it beget in you good affections, and fire our Soul in love to that truth. (2.) 'Tis like e rubbing of a Man in a Swoon, it (as it ere) chafes in the Oile of grace with a arm hand, or rather with a warm heart. .) 'Tis like the selvedge that keeps all the ose threeds from ravelling out. (4.) 'Tis the hammer that drives the nail of Divine uth to the very head. (5.) 'Tis as the Art the *Bee* sucking *Honey* out of Flowers; en is your Soul a Spiritual *Deborah*, (which *Hebrew* signifies a *Bee*) when it gathers the weetness of many Spiritual Flowers, and en works it up in the *Hive* of the hidden an of the heart. (Lastly) Meditation doth

(after a ſort) transform you into the Image of truth (as 2 *Cor.* 3. 18.) making truth one with you, and you one with it, and turning all (you hear and Read) into Juice and blood by a kindly digeſtion.

15. That you may manage this Meditation the better, and make work of your work, you muſt conſider there be three main ſteps herein, to wit, 1. Ingreſs. 2. Progreſs. 3. Egreſs: the firſt ſtep is the hardeſt, (as is ſhewn above, *Paragraph.* 5, 6, 7.) therefore take thoſe two grand Rules of Direction about your Ingreſs. (1.) Your heart muſt be prepared (2.) Your ſubject muſt be profitable: as to the firſt you muſt pray your heart into a Meditating frame, a praying heart is the beſt Meditating heart; and a Meditating heart is the beſt praying heart; thoſe two twin-duties (like the City buildings) ſhore up and ſuccour each the other. It is ſaid of *Gerſom*, that he hath ſometimes ſpent four houres in baniſhing bad thoughts, and in working up his heart into Tune for this Angelical duty. You may not begin this duty with a Raw and a cold (but alwaies with a warm) heart: 'Tis a Rule in Phyſick; [*Medicandum eſt cum coctis, non cum crudis,*] Your thoughts will be Raw, till they be boiled in a warm heart, *Pſal.* 45. 1. And raw Meditations have no healing Vertue in them to a Sin-Sick-Soul.

16. Whe

16. When you have (through Divine assistance) prepared (in some measure) your heart; then secondly, make choice of some profiting Subject, such as may edify your Soul: you must not come to the bush (which the Lord is in the midst of) with your shoes of Worldly-mindedness upon you, *Exod.* 3. 5. When you go up to *Mount-Moriah* with your offering, you must (with Holy *Abraham*) leave the Servants and the *Ass* at the foot of the Hill, *Gen.* 22. 5. When you are (with *Moses*) to ascend this *Mount* [of Meditation] the Law is peremptory, [the beast that touches the *Mount* shall surely die.] *Exod.* 19. 12, 13. You must be better than a beast, and more than a Man; yea you had need be an Angel for this Angelical work.

17. At your Ingress (or enterance) into this duty, you will find earthly thoughts to proffer themselves, and press upon you with Importunity, but Heavenly thoughts must with Importunity be sued for and sought after. When you would think of Heaven and Heavenly things, then will your thoughts of Earthly things lay Ambushments in your way, and Intercept you: those Birds, that have their Wings daubed with Bird-lime, cannot Flie, much less mount up towards Heaven: you may not be like *Martha*, who was cumbred about many things, but (with *Mary*) you must chuse the better part for the Subject of

your Meditation: you may not be as the (*Scarabens* or) Horſe-flie, that paſſes over a whole field of Flowers, and at laſt lights upon ſome filthy dung: you muſt rather be [a *Deborah*] a Divine *Bee* (as above) that flies over the dung with abhorrency, and fixes upon the moſt fragrant Flowers, or as the Noble *Hawk* in her flight, that paſſeth over *Crows* and *Jack daws* (as unworthy of her purſuit) and falls upon Birds of better prey.

18. If yet worldly thoughts hinder your entrance upon your work, you muſt fray them away as *Abraham* did the fowls that troubled him in his Sacrifice, *Gen.* 15. 11. And though they be thoughts that are needful enough (as how to care for your Family) at another time, yet muſt you then ſay to them as *Huſhai* ſaid of the Councel of *Achitophel*, 'tis not good at this time, 2 *Sam.* 17. 7. Family-cares have their proper Seaſon, but at this time they are unſeaſonable: Suppoſe yet further that ſeveral good thoughts do come together into your mind at once, know that this may hinder your entrance (through the wiles of *Satan*) alſo, as when a great many people crowd in at a door all at once, they all Stick faſt and none can enter: In this caſe your muſt ſingle out from the reſt, your ſelected Subject that it may paſs alone, without crowding, and reſerve the reſt to come ſingly on in their proper place and Seaſon.

19. Your

19. Your ſelected Subject muſt be either ſomething concerning God, or ſomething concerning your ſelf: Firſt concerning God, either his works or his word. 1. Meditate on the works of God, not only on ſuch as are common to the World (ſuch as Creation and providence be) but alſo on ſuch as are proper and peculiar to his Church and Children. We have thought on thy loving kindneſs, (ſaith the Church) *Pſal.* 48. 9. (we have ſilently muſed. *Hebr.*) it being better admired then expreſſed. So muſt you muſe on Gods love to your Soul, (1.) on his electing love, O think with your Self, ſhould not you give God a room in your heart at this time, who gave you a room in his heart before times, even from all Eternity, *Eph.* 3. 11. (2*ly*.) on his redeeming love, think then how God beſtows Chriſt (the beſt of all things) even on you (the worſt of all things) for you know more evil to your ſelf, than to all the World beſide: think alſo on this ſurpaſſing love of God in beſtowing a Chriſt on you, and not on others, that (for ought you know) better deſerved him, and (poſſibly) might have made a better Improvement of him, *Joh.* 14. 22.

20. And thirdly, Meditate upon Sanctifying love: O wonderful condeſcenſion that ever the Spirit of Holineſs, ſhould vouchſafe to dwell in ſuch a dirty dog-hole as your defiled Soul, and that an Houſe of unclean Spirits,

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(it may be, a whole *Legion* of them, for as *Luther* ſaith, *tot dæmonia, quot crimina*, So many Sins, ſo many *Devils.*) Should ever become the Temple of the Holy Ghoſt; And thus Fourthly may you Meditate alſo upon Juſtifying love, which is ſuch an Act of Divine grace, as is equally vouchſafed to the weakeſt (if true) as to the ſtrongeſt Saint, to poor you (if a Chriſtian in truth) as well as to great *Paul* or to the Bleſſed *Virgin*; and eternity ſhall not add to the matter of it, though perhaps it may to the manner of it. Fifthly, upon Adopting love, which makes Sons and Daughters of Children of the *Devil*, as well as of wrath, and gives a leaſe of the beſt Inheritance, not only for three lives, yea not only for a thouſand years, but for eternity, even for ever and ever.

21. Laſtly upon glorifying love, whereof indeed you are not Capable, in this life. *Peter* got but a glimpſe of it at Chriſts' transfiguration, and he was plainly intoxicated with it, ſo that he wiſt not what he ſaid, *Matth.* 17. 5, *&c.* O admire, that you (a worthleſs worm and wretch) ſhould hereby become not only, [ἰσάγγελοι] like Angels; *Matth.* 22. 30. but even advanced above Angels, for glorifyed Saints are Sons of the Kingdom, when glorious Angels ſtand by, as ſervants. In a word, all theſe love-tokens are ſuch tranſcendent priviledges, that they can never be enough thought on

on and admired; no, though you ſhould think upon nothing elſe, and that ſo long as your life ſhall laſt, yea though you ſhould live as long as the World ſhall laſt; and therefore God hath appointed an Eternity, in a better World, where you ſhall have no other Employment, but to ponder them, and to praiſe God for them; Singing *Hallelujahs* to him that ſits upon the Throne for evermore.

22. As you muſt thus Meditate on Gods works, ſo ſecondly upon his word; whether precepts, or preſidents, or promiſes, or Ordinances thereof: all which have ſweet *Honey* in them, to the Divine *Bee*: Your ſecond Subject is concerning your ſelf, as *David* did when he Sat in his Pallace, 2 *Sam.* 7. 14. Saying with an humble heart (*Lord what am I?*) Not, *what am I not?* As *Nebuchadnezzer* did, with an haughty Spirit, as he ſat in his pallace, *Dan.* 4. 29, 30. Humble *David* (who had neither an haughty heart, nor a loſty Eye, *Pſal.* 131. 1, 2.) hath exceeding high thoughts of God, and exceeding low thoughts of himſelf; he cannot name any thing bad enough to compare himſelf unto; in his (*Lord what am I?*) he ſaith not, Lord, what a great *Monarch* am I? Or what a great Man am I? But he ſaith, I am a worm and no Man, *Pſal.* 22. 6. I am a dead-dog, or a Flea, 1 *Sam.* 24. 14. Lord what am I? O Imitate this Holy *David* as you ſit in your Houſe! I am the leaſt of

Saints

Saints and greateſt of ſinners, *Ephe.* 3. 8. 1 *Tim.* 1. 15. But take heed of *Nebuchadnezzers* ſelf-admiration, who Trumpets out his own glory when none asked him the Queſtion; as if he had done all (whereas *Babylon* was built above a thouſand years before he was born) and God (that builds all Cities. *Pſal.* 127. 1.) had done nothing; God is not in all his thoughts, *Pſal.* 10. 4. he exalts ſelf and excludes God.

23. Your ſecond ſtep herein is progreſs, which is more eaſy than the firſt. As a Bird hath the greateſt liſt, when ſhe riſes up from off the Earth, but when once got upon the Wing, then ſhe mounts up aloft, not only without much ſtraining difficulty, but with much ſporting complacency; then doth ſhe ſing out her Melodious note throughly, ſo long as ſhe liſteth and liketh: as (likewiſe) a Ship hath alwaies the moſt difficulty to hale out of Harbour (where many times ſhe ſticketh faſt in the *Mud*) but if once got under Sail, and a freſh gale of wind ſitting right for her, O how ſhe ſports in the waters (as the Bird doth in the Air) and goes on gallantly towards her deſired Haven; yea even in a ſtormy and tempeſtuous Sea, let her have but Sea-room enough, and then ſhe fears not to be driven by the ſtorm, either upon Rocks or Quick-Sands: as 'tis thus with Birds, Ships, ſo with Bells, 'tis hard to get them up; but

but when once raiſed, then are they rung with eaſe & delight; juſt ſo it is with your ſoul in this Divine work, all your difficultty is to get up from the low Earth upon the wing (with the Bird of the Air) and to get out of the muddy harbour (with the Ship of the Sea) under Sail, if once ſet afloat and forward bound under a freſh gail of the Spirit of grace, O how merrily do you mount upwards (with the Bird) and how gallantly do you go endways towards the Cape of good hope (with the Ship) ſo that an entrance is adminiſtred unto you abundantly into the Heavenly Kingdom, 2 *Pet.* 1. 11. *as it were, with Colours flying, Drums beating, Trumpets Sounding, yea with top and top Gallant entring into your Maſters joy,* Matth. 25. 21, 32.

24. For furthering your Progreſs, take theſe ſhort directions. 1. *Direct,* when you have turn'd (what you ſhould not think on) out of doors (as *Sarah* did *Hagar*) and taken in what is neceſſary, expedient and profitable for you to Meditate upon, then in Gods ſtrength, (*Pſal.* 71. 16.) you muſt view your Subject round about and obſerve all it's circumſtances as well as it's ſubſtance; thus the *Pſalmiſt* counſels you (that you may think the better upon the loving-kindneſs of God in the midſt of the Temple) to walk round about *Sion*; and tell the Towers of it, and mark well her bulwarks, yea conſider her Palaces,

Pallaces, &c. *Pſal.* 48. 9, 12, 13. Until you fully and diſtinctly know all. 2. *Direct.* Then you muſt dwell upon it with your doubled and redoubled thoughts, and fix your Meditation, pondering it in your mind until it have a kindly influence upon your affections, until it become a Rooted and Engrafted conſideration: Mountains are barren, becauſe the Rain of Heaven runs off from them; but valleys are fruitful, becauſe it reſteth there; ~~the Wolf greedily ſwalows his meat (hair and all) ſo all goes from him into [illegible] he preſently [illegible] all, ſo makes all void and never fatteneth.~~ 3. *Direct.* Retain therefore your Subject and duty till you find ſomething of God in it dropping down upon your heart, till you find *Elijah*'s God in *Elijah*'s mantle working wonders for you, 2 *King.* 2. 14. Let neither go without advantage. 4. *Direct.* When you have fouud God (in your Subject and duty) retain him ſome while, as *Abraham* did the Lord Chriſt, *Gen.* 18. 3, 4, 5. ſaying, paſs not away I pray thee from thy Servant, but reſt with me for a while, &c. O then are you an happy Son or Daughter of *Abraham*, when you can thus engage the Lords ſtay with you in this Divine duty. 5. *Direct.* Forget not to retain your own ſlippery heart, 'twil linger as *Lot* in *Sodom.* If the Lord of Angels help you not, *Gen.* 19. 16. be oft crying; O quicken this loitering heart,

Pſal.

Pſal. 119. 37. and O unite this treacherous heart, *Pſal.* 86. 11.

25. Your third ſtep is Egreſs; when you have (through grace) brought your Divine duty to ſome profitable Iſſue, then (1.) take down your Soul by degrees, and not all on the ſudden: 'tis a dead Bird that falls down like a ſtone without hovering upon the wing, as the living ones do: as nature cannot endure any ſudden alteration, ſo nor grace (*Deus & Natura non faciunt ſaltum*) God and Nature make no leaps. (2.) *Direct.* When down, review your whole perambulation, wherein you have been enlarged, be thankful; and wherein you have been ſtraitned, be humbled. (3.) *Direct.* Take heed of the cold Air of Tentation, when warm'd by this work. The ſweating labourer (ſometimes) ſits down over haſtily, catches cold, and dies of a Conſumption; be walking gently in muſing ſtill, that this befal not you.

CHAP.

CHAP. IV.

Of Prayer. The ſecond Religious Duty or Walk of a Chriſtian.

1. PRayer follows Meditation, as twins follow each other in their birth, they both lay in the ſame womb, the *Hebrew* word [*Shuach*] mentioned in *Gen.* 24. 63. which our Tranſlation Reads to Meditate) the *Septuagint*, the *Geneva* Tranſlation, and *Tremellius* (in his Marginal notes upon it) reads it (to pray) the word ſignifies both, which ſhews they are near a-kin lying in the ſame word as twins in the ſame womb; they conſort well together, for Meditation is a bleſſed preparative to Prayer; and Prayer is a bleſſed Improvement of Meditation: you may ſuppoſe, *Iſaac* had his Oratory in the field, (his private place for ſecret Prayer) now upon this Important occaſion (of Marriage *quaſi* mar-age, or merry-age, he uſes deep meditation to make frvent Prayer, thus ought you to do now, as the Patriarch *Iſaac* did then, and as the Prophet *Daniel* did afterwards, firſt open the windows of your Soul, by Divine Meditation and then

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kneel down to prayiug work. *Dan.* 6. 10. There practice is your Pattern: when you have fill'd your water-pot to the full (by Meditation) then draw out (by prayer) as *Joh.*2.7,8.

2. As Faith is call'd the beſt of graces, ſo Prayer is call'd the beſt of duties, if other duties be pennies, this is a pound in many reſpects. Firſt, as it gives God the glory of his three great Attributes. 1. It gives him the glory of his Omniſciency, that he knows all your wants; that he, whoſe Throne is in Heaven, yet hears all your Petitions preſented to him upon Earth, 1 *Kin.* 8. 30. 2 *Chron.* 6.14. yea, when you pray only heart-prayer (which man heareth not, knoweth not) as *Moſes*, *Exod.* 14. 15. The Lord ſaid, wherefore cryeſt thou unto me, when he ſpake not a word, ſo *Hannah*, 1 *Sam.* 1. 13. and *Pſal.* 38. 9. all my deſire is before thee, and my groaning is not hid from thee. 2*ly*. It gives him the glory of his Omnipotency, it preſuppoſes that God is able to ſupply all your wants you ſpread before him, *Eph.* 3. 20. the very act of Prayer, ſaith to God as *Job*, (*I know thou canſt do every thing*) *Job* 42. 2. 3*ly*. It gives him the glory of his Mercyful goodneſs, or bountiful benevolency, that he is willing, as well as able to ſupply your wants, *Exod.* 22. 27. Divine might, and Divine mercy are the two Pillars that the

Houſe of Prayer ſtands upon, as the Temple of *Solomon* ſtood upon *Jachin* and *Boaz*, 1 *Kings* 7.21. which ſignifies ſtability and ſtrength 2 *Chro.* 3.17.

3. The ſecond reſpect that makes Prayer the beſt of duties, is, that a kind of Omnipotency is aſcribed to it (as *Luther* ſaid) when 'tis the Prayer of Faith, and ſo acted by that beſt of graces; you may ſtand and wonder what the Scripture attributes to Faith and Prayer, or Prayer of Faith. It can do more than all the *Witches* in the World can do, for it can ſet God at work; whereas they can but ſet the *Devil* at work? none knows what Prayer can do, but thoſe that know what God can do. In this ſenſe, Prayer is ſaid to be Omnipotent as it ſets Omnipotency at work: it hath had command over all the four Elements, as 1. Over the Air in *Elijah*, Jam. 5. 17. to whom God gave this Key to open and ſhut up Heaven at his pleaſure. 2*ly*. Over the fire which the ſame *Elijah* fetches down at pleaſure by Prayer, one time in a way of wrath, 2 *Kings* 1.16. and another time in way of mercy and merciful acceptance. 1 *Kin.* 18. 37, 38. 3*ly*. Over the water in *Moſes*; *Exod.* 14. 16. And 4*ly*. Over the Earth in the ſame Man of God, who by his powerful Prayer; firſt cleaves the Sea aſunder to ſave *Iſrael*, and then the Earth aſunder to deſtroy the complices of *Korah*, *Numb.* 16. 29, &c. *Pſal.* 106.

As thoſe two great conſorts of Chriſt on *Mount Tabor*, (*Moſes* and *Elias*, *Math.*17.3.) had command over the four *Elements*: So *Joſhuah* over the Sun it ſelf, *Joſh.* 10. 12. as by *Moſes* Prayer, he had command over *Amalek* before, *Exod.* 17. 11, 12. Yet higher, *Eliſhah* by Prayer hath command over the Angels, fetching them out of Heaven, for his Protection and Comfort, 2 *Kin.* 6. 17. but yet higher than that, over god-man, the Angel of the *Covenant*, the Lord of Angels in *Jacob*, *Gen.* 32. 24, 25, 26. Who (as *Sckindler* Interprets, *Hoſ.* 12.4. *Bacah*) wept and Supplicated *Jacob*, ſaying, let me go for the day dawneth, *Gen.*32.25.

4. The Lord Chriſt (there) asks him his Name, as if he had ſaid, thou art ſuch a fellow as I never met withall, and therefore he confers the honour of Knight-hood (as it were) upon him in ſaying to him, [kneel down *Jacob*, riſe up *Iſrael*;] having power with God and prevailing. Thus alſo the Lord Chriſt was overcome by the power of the *Canaanitiſh* womans Prayer of Faith, *Matth.* 15. 26. 28. Inſomuch that he gives her the Key of his Treaſury, and bids her go in and take what mercy ſhe pleaſed, he turns her looſe (as it were) into his fulneſs and all-ſufficiency; and not only his own Omnipotency is at her beck, but alſo *Devils*, and all muſt ſtoop to her, if ſhe pleaſed; O woman great is thy Faith

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(in Prayer) be it unto thee even as thou wilt. You muſt know, How *Jacob* (as this *Syrophanician* woman) outwreſtled Chriſt, for 'twas his wonderful condeſcenſion to put forth more of his own ſtrength in *Jacob* against himſelf, than he did in himſelf againſt *Jacob*. This redeeming Angel (as *Jacob* calls him *Gen.* 48. 16.) held him up with one hand, and he ſtrove againſt him with the other, and voluntarily yielded himſelf as conquered by the *Patriarch's* Prayer: otherwiſe the ſame Divine power that diſjoynted *Jacobs* thigh could as eaſily have unclaſped his hands. Now can you but admire this glorious vouchſafement! 5. Laſtly, but the higheſt of all, God himſelf ſpeaketh as if his hands had been tyed up by Prayer, *Exod.* 32. 10. Let me alone, *&c.* As if *Moſes* had held him from his purpoſe, and had laid fetters and reſtraints upon Omnipotency, and (as *Auſtin* gloſſeth upon the place) bring the Almighty to beſpeak his own freedom; yea indenting with *Moſes*, and offering him a Compoſition for [his] ſilence and his own liberty, ſaying, (if ſo) I will make of thee a great people, as if *Moſes's* Devotion had been ſtronger than Gods Indignation: which ſhews that great is the power of Prayer. (Fifthly another gloſs) 'tis able after a ſort to tranſfuſe a dead Palſie into the hands of Omnipotency; this cannot be through the prevalen-

of Humane power againſt Divine, but through the condeſcenſion of Divine grace to poor Mortals, bidding us, concerning the work of his hands to command him, *Iſa.* 45. 11. Which is a wonderful expreſſion, rather to be admired with an holy Reverence, than ſtrained to a rude blaſphemy: undoubtedly it would be no leſs than black blaſphemy in us to ſay so, had not God himſelf ſaid it for us, and *Gen.* 19. 22. God ſaith, *I cannot do any thing till, &c.*

6. All this ſhews you both the excellency, and the efficacy of right Prayer; the Apoſtle *James* tells you, it avails much, *Jam.* 5. 16. yet doth not tell you how much, you muſt find out that both by your own experience and by the experiences of others. It certainly availeth [much,] though happily it avails not [always] God hath indeed ſaid that the Children of *Moab* ſhall go into his Sanctuary to pray, but ſhall not prevail, *Iſa.* 16. 12. that he hath avowed before all the world that the Children of *Sion* ſhall not do ſo, *Iſa.* 45. 19. They ſhall not ſeek the Lord in vain: their Prayer ſhall be like *Jonathans* bow, it will never return empty. God ever hears their Prayers always *ad Salutem* (as *Auſtin* ſaith) though not ever *ad Voluntatem*: he always hears their Prayers according to their Will, when he doth not hear them according to their Will.

7. First the manner of Prayer; Now that your Prayer may be [δέησις ἐνεργουμένη] a throughly wrought, effectual and available Prayer, to work wonders in Heaven and Earth, *Jam.* 5. 16. yea, after a sort Omnipotent as *Luther* said, take these following Directions for managing this duty aright; first before duty, as to the manner of it before, in and after it. First of those that are Antecedent or before Prayer. *Direct.* 1. You must be New born, a New Creature; until the Child be come out of the womb, it cannot Cry no more can yon Cry *Abba* Father, so long as you are in the womb of a natural state *Rom.* 8.15. God first accepts the person, and then the action or offering, *Gen.* 4.4. *Heb.* 11.4. your person must be accepted as *Abel* was, and then your Prayer will be acceptable you must be Righteous (in Christ) 'tis the Prayer of the Righteous that prevailes *Jam.* 5.16. as it is the Character of the unrighteous, that they call not upon God *Psal.* 14. 4. *Paul was never said to pray* [illegible] *Converted from his Pharisaical State,* Act. 11. So if at any time they do pray, the Prayer is an abomination, *Prov.* 21. [illegible] and therefore 'tis not accounted Prayer. The long Prayers that *Paul* had while a *Pharisee* were not reckoned Prayer at all: you must first be a Temple of the Holy-Ghost, 1 Cor. 6.19. and then you will be an House of Prayer

or ſo the Temple is called. *Naturaliſts* tell s of a *Jewel*, that, when put into a dead nans Mouth, loſeth all its Vertue: So rayer (a precious *Jewel* in it ſelf) in the nouth of one that is dead in Sin, hath no orce, nor efficacy: *God will not hear Sinners*, *ob.* 9.31. he will not take them by the hand, *ob.* 8. 20. Margin *Hebr.* and *Geneva Bible*, tis but a Multiplying lies daily, *Hoſ.* 11. 12. compaſſing God with lies to call God Father when we are not his Children, and while we re without Chriſt. You muſt paſs through he merits of the Son, into the mercies of the Father.

8. The ſecond *Direction* before duty is, repare to meet your God in duty, *Amos* 4. 12. The *Jews* had their preparation for the *Paſſover*, *Joh.* 19. 31. So ſhould you have or prayer, ſetting ſome time apart as well to repare for Prayer, as for prayer it ſelf: tis coming to duty with a common Spitit, nd with an Ordinary frame of heart, that makes us loſe many a duty, 2 *Chron.* 12.14. *Ezra* did better than *Rehoboam* herein, *Ezr.* 7.10. the latter loſt all, the former ſav'd all hereby. Labour therefore your heart into a praying frame before prayer; this is done by getting, Firſt, the Majeſty of the great God (before whom you are going) wrought truly and throughly upon your heart. Conſider ſeriouſly he is a great King, *Mal.*

1.6.14. and a God that will be Sanctified o
all that draw nigh to him, *Levit.* 10. 3. th
may help you to a God-ſanctifying frame
Spirit: *David* prepared with all his migh
why? the reaſon is rendred. The Temp
was not to entertain Man but God, therefo
muſt it be more Magnificent, and be mo
exact in all preparations for it. 1 *Chro.* 29.1,
Chriſt tells you, he is gone to prepare a pla
(even a Temple, a *Manſion* of glory) for you
*Joh.*14.2,3. and will not you prepare a pla
for him in that poor heart of yours? Conſide
alſo, Secondly, his purity, that the Go
(with whom you have to do in prayer, is
God of purer eyes than to behold Iniquity
Hab. 1. 13. he cannot look upon it, but h
muſt loath it; he cannot behold it, but h
muſt puniſh it; this calls for a reverenti
heart, *Pſal.* 2. 11. Before him who is i
Heaven and you on Earth, *Eccleſ.* 5.2. cove
your face; if Angels do ſo that are holy an
bleſſed, *Eſa.* 6. 2. Much more you that liv
in an Houſe of clay, and drinks up iniquit
like water, *Job.* 4. 19. and 15, 16. Tremble
to bring along with you any Sin unrepente
of, unpardoned, lay aſide all filthineſs; *Jam.*
1.21. as the Serpent her poiſon when ſhe goe
to drink, yet with this difference, ſhe after
drinking reaſſumes it again; you may not d
ſo with the Poiſon of Sin, when you have bee
drinking of the Rivers of Gods favour, th

is to return with the Dog to his Vomit; 2 *Pet.* 2.22. you muſt know it again no more, *Gen.* 38. 26. nor have ſo much as a leering look towards it, *Pſal.* 68. 18. much leſs allow of it, or wallow in it.

9. Would you have leave with God in prayer, then leave Sin, and that for ever! you may not ſay concerning your ſins as *Abraham* did concerning his Servants, and the Aſs *(which he left at the foot of the Hill, Gen.* 22. 5. (ſaying, *I will come again to you*; but you muſt take an everlaſting farewell of your Sin when you come to your God, and with *David*, keep your ſelf *(for ever)* from your Iniquity, *Pſal.* 18.23. and as he waſh'd his hands in Innocency, when he did compaſs Gods Altar, *Pſal.* 26. 6. So muſt you waſh your heart in that fountain that is opened, *Zech.* 13. 1. Thus *Ruth* did waſh and anoint her ſelf before ſhe went up to *Boaz*. *Ruth* 3.3. and *Eſther* purified and perfumed her ſelf for acceptance with *Ahaſuerus*, Eſth. 2. 9, 12. *and the Captive* Damoſel *was to pair her nails*, &c. Before ſhe became a fit bride for an *Iſraelitiſh* Bed, *Deut.* 21. 12, 13 14. and the *Rabbies* ſay, that a Man might not come into the Mountain of the Houſe of God with his Staff, nor with his Shoes, nor with his Purſe, nor with duſt upon his Feet; hence *Lavers* were ſet at the door of the *Tabernacle*, for waſhing off defilements at their entrance thither;

Exod.

Exod. 30. 18, 19. and *Bernard* uſed to ſay at his entrance to his publick Devotion, O worldly thoughts, [*ad Templi Januam manete vos*] ſtay ye here at the Church-door, alluding to *Abrahams* words, *Gen.* 22. 5. and to *Moſes* deed, *Exod.* 3. 5. *as above in Meditation*: Thus alſo *Solomon* ſaith, [*keep your foot, when you enter into the Houſe of God*] Eccleſ. 5. that is, look well to your affections (the feet and out-goings of the Soul) that you offer not the Sacrifice of Fooles. Thus alſo under the Law the inwards and feet were to be waſhed, *Levit.* 1. 9. all which do teach you what due and true preparation you muſt make for your approaches unto God; that you may lift up holy hands (and an holy heart) unto him in Prayer, 1 *Tim.* 2. 8. thoſe in *Iſa.* 1. 19. *That came to God with their hands full of blood, did* (as it were) *dare him to his face, and they do no leſs, that come with their hands or hearts full of any Sin.*

10. 2dly, of thoſe Directions that are concomitant or in Duty; after preparing for it, comes proceeding in it. When your heart is fixed, or prepared for God, like the Inſtruments of *Muſick*, when the Treble is in tune, 'tis eaſie to bring all the other ſtrings into Tune alſo: you can make no progreſs in Prayer, unleſs this heart-ſtring be wound up to a due Note; and all your graces and affections dancing attendance to the duty: ſo then the Firſt

Direct.

Direct. or Rule, your Prayer muſt be clean Prayer, be ſure you ſtretch forth your hands in Prayer, with an heart prepared for Prayer, as *Job.* 11. 13. *If thou prepareſt thine heart, and ſtretch forth thine hands,* and Ver. 14. *If Iniquity be in thy hands, put it far away, and let not Iniquity be in thy Tabernacle; and Ver.* 15. *Then ſhalt thou lift up thy face without Spot, and ſhalt be ſtedfaſt,* &c. which teaches you, that (1.) your heart muſt be prepared to meet your God, *Amos* 4. 12. Humbly ſubmitting to his Juſtice, and heartily imploring his mercy. (2). That you muſt ſtretch forth your hands in prayer (*as the begger doth for Alms*) *in forma pauperis,* to receive mercy, or as men Beg quarter for their lives with hands held up over their heads! or laſtly, as one that is faln into a ditch or deep dungeon, and cannot get out, holdeth up his hands, and cryeth out for help; you are faln into the dark dungeon of Sin, and Chriſt is your bleſſed *Ebedmelech,* that lets down a Rope of mercy (his promiſes) to draw you out, as *Jerem.* 38. 12. with all tenderneſs, if you cry unto him, *Pſal.* 130. 1.

11. And thirdly, thoſe hands you lift up in Prayer muſt be pure hands, 1 *Tim.* 2. 8. the Fountain of Divine goodneſs will not be laden at with foul hands, *Eſa.* 1. 15, 16. The Apoſtle *James* gives you good Counſel, (cleanſe your hands) *Jam.* 4 8. and the Prophet *Jeremy,* (cleanſe

(cleanſe your heart) *Jerem.* 4. 14. and ſo doth bleſſed *Paul* (cleanſe your ſelf from all filthineſs both of Fleſh and of Spirit) 2 *Cor.* 7. 1. then ſhall you lift up your face without Spot. That is, you may come to God with comfort and confidence, not caſting down your countenance, as guilty *Cain* did, *Gen.* 4. 6. but looking up boldly and cheerfully as *Steven* did, *Act.* 6. 15. (they ſaw his face, as if it had been the face of an Angel) and then ſhall you ſtand ſtedfaſt in duty as a Pillar in the Temple, *Revel.* 3. 12. your heart being eſtabliſhed with grace, and your mind with peace to ſerve God without fear, *Luke* 1. 74. *Pſal.* 112. 7. when the heart is thus fixed (as *Davids* was) *Pſal.* 57. 7. & 108. 1. (twice over in both places) this makes duty more eaſie; the expert Souldier having his Arms rightly fixed, goes more cheerfully into the Battel; then Prayer will be your buſineſs, and you will make work of your work; yea, God himſelf will not ſtrictly ſtand upon the (exact) purification of the Sanctuary, but will certainly paſs by all your other weakneſſes, 2 *Chron.* 30. 18. when he ſees you prepare your heart to ſeek God, *Ver.* 19. and when he beholds you (to your ability) ſweep out the dirt, waſh the floor, ſpread your beſt Carpets, uncover your beſt Stools, and bring forth your beſt Plate, and Ornaments; ſetting open the Everlaſting door of your Soul to entertain the King of glory, *Pſal.* 24. 7, 9.

12. The

12. The ſecond Rule or *Direction* in duty it muſt be Cordial Prayer, be ſure you engage your heart in it, *Jer.*30.21. and in every part of it, that your Prayer may be Cordial, or a hearty Prayer, your Tongue and Heart muſt be (all a long) Relatives, and keep both time and tune together; the principal Element of prayer is the heart, take prayer out thence, and 'tis but a dead thing, that prayer which comes out of the head only, and not out of the heart alſo, is not Prayer in Gods account. *Ephraim* was a ſilly Dove without heart, *Hoſ.* 7.11. The *Jews* (no doubt) had prayed much and oft during their ſeventy years Captivity, yet *Daniel* denies that they had prayed at all, *Dan.*9.13. (yet made we not our prayer unto the Lord our God, *&c.*) Seeing, no Affection, nor Heart was in their prayers, all was but lip-labour, they gave God not the Calves of their lips, as *Hoſ.* 14.2. but only the lips of their Calves, which God eſteemed no better than *Jeroboams* Calves; when the Tongue prays without the heart, 'tis but an empty Ring, the tinkling of a *Cymbal*, 1 *Cor.* 14.15. Expreſſions of the Tongue without impreſſions on the heart, makes no Melody in Gods ear, *non vox, ſed votum, non Muſica fordula, ſed Cor, &c.* When the inward Sacrifice is not joyned with the outward, God with (in contempt of it) they offer me fleſh, *Hoſ.* 8.13. Fleſh ſtinks in our Noſtrils while

it

it is burning: when both were joyned together, God calls it his *Honey-Comb* with his *Honey*, Cant. 5. 1. *Eleazar* the Prieſt carried the Incenſe in his boſome (to ſhew that prayer ſhould come from the heart) as he carried the Oil for the Lamps in his right hand, the anointing Oil in his left hand, and the meat offering upon his Shoulder, as *Rabbi Elias*, and *Chaskuny* upon *Numb.* 4. 16. telleth us. *David* found in his heart to pray his prayer to God, 2 *Sam.* 7. 27. he did not only ſay his prayer (with his lips) but he alſo pray'd his prayer (with his heart.) Prayer without the heart is like the body without the Soul; O how loathſome to man is this latter, and as loathſome to God is the former, then draw you near with a true heart, *Heb.* 10. 22. (for *quod cor non facit, non fit*, that which the heart doth not, is not done at all; if your heart be Right, God will give you his hand, and you may come into the Chariot of Prayer: as 2 *Kin.* 10. 15. which is as the Chariot of *Amminadab*, Cant. 6. 12. but if your heart be not right in the ſight of God as *Act.* 8. 21. *You have neither part nor portion in this matter; and you do but take the Name of the Lord in vain, and God will not hold you guiltleſs*, Exod. 20. 7.)

13. As your Prayer muſt be hearty or Cordial, ſo it muſt be conſtant which is the Third *Direction*, conſtant prayer

nd this conſtancy is twofold. Firſt, in duty, and ſecondly to duty. The firſt relates to this or that duty of Prayer in particular. The ſecond relates to the duty of Prayer in the general; touching the firſt, your heart muſt be conſtantin prayer. O the backwardneſs of the heart of Man, to praying work ('twill take a diſpenſation for a diſcharge from duty, any ſmall Interruption for a while, to ſtop the mouth of Conſcience, is an excuſe from prayer) and O the lubricity and ſlipperineſs of the heart of Man in praying work; as the heart naturally hangs off from it, ſo it uſually, when it comes into it, ſlips out of it again: 'tis like *Reuben* as unſtable as water, *Gen.*49.4. though it be not ſo *liquid* as water to be poured out (as water) before the Lord, 1 *Sam.*7.6. *Pſal.* 62. 8. (which is the proper notion of prayer, to wit, the pouring out of the heart unto God) there is too much of the ſtone in the heart, that is yet undiſſolved into tears and tenderneſs, *Ezek.* 36. 26. you will find by woful experience, that your heart will not be ſtedfaſt with God, but it will ſtart aſide like a deceitful bow, *Pſal.* 78. 37, & 57. you cannot watch with Chriſt (in praying work) one hour, *Matth.* 26. 40. you cannot ſerve the Lord without diſtraction; Nor attend upon him in prayer, 1 *Cor.*7.35.

14. Therefore as your heart ſtands in need of whipping to Prayer, it ſtands in as much need of

of binding in prayer; never did the Sacrifice ſtand more in need of binding with cords to the Horns of the Altar, *Pſal.* 118.27. than doth you, looſe and ſlippery heart, of binding with all Spiritual bonds to this Religious duty. Hence it is, that *David* begs of God, Lord unite my heart to fear thy Name, *Pſal.* 86. 11. he found it as hard to fix, as the *Chymiſt* doth *Quick-ſilver*, which hath a principle of motion in it, but not of Reſt; and therefore you are commanded to watch unto prayer, 1 *Pet.* 4.7. *Satan* will be interrupting you as the *Pythoniſſe* did *Paul*, *Act.* 16. 16. and as the Enemies did *Nehemiah*, *Neh.* 4. 17. he built and watched, and watched and built. So ſhould you pray and watch, and watch and pray. *Satan* is always buſieſt at the beſt work, if you ſtand up (in prayer) before the Lord, he will be ſure to ſtand up againſt you, *Zech.* 3. 1, 2. *If you be at Gods right hand, Satan will be at your right hand*; he will thruſt himſelf in among the Sons of God, *Job.* 1. 6. but ſuppoſe he tempt you not, your own heart (ſo far as 'tis unrenewed) will be a tempter to it ſelf, and will wander from duty, the Man in the *Eccleſiaſtical* Hiſtory, that was to have an horſe given him, if he could ſay his Lords Prayer, without a wandring thought; cryed in the midſt of the prayer (*dabis & Ephippium*) you muſt give me the ſaddle too, ſo loſt both horſe and ſaddle, this divided heart, *Hoſ.* 10. 2. makes us loſe many a duty.

The

15. The second branch is constancy to prayer, you must give your self to prayer, as *David* did, *Psal.* 109. 4. *Hebr.* (*Vaani Tephillah*) but I am prayer, as if he had been made up of nothing else, but been a meer compound of prayer; or as if he had done nothing else (in all the world) but poured out his heart to God in prayer. *Chrysostome* moves this Question, why *David* is called (a man after Gods own heart) more than *Moses* or *Abraham*, &c. And for his Answer to it he gives his Reason, because he was more Conversant with God in (both) praying and praising work; he (above all others) turns every providence into a prayer, and his whole Book of *Psalms* consists either of *Hosannas* (in praying to) or of *Hallelujahs* (in praising of) his God. He is the greatest favourite to an Earthly King, that is oftnest conversant with him. Thus *David* was Gods darling, his special Minion and favourite, that was much in Gods bosom in his Divine *Colloquies*. So that he could be up, and at this praying work three times in a day, Morning, Noon, and Night, *Psal.* 55. 17. and, as if this had been too little for him, he will be at it seven times a day, *Psal.* 119. 164. that is, very often, as often as God rear'd him up an Altar, so oft he had dy his Sacrifice, not as *Formalists* do (that like means their Mediators in a cold careless and customary manner, walking the round of

duty as the Horse in the Mill, but *David* roused himself, and cryed aloud, not only (*precem fundere*) but also *Cœlum tundere*) to batter Heaven by his Prayers, *Psal.* 3. 4. and 107. 6, 13. and 120. 1. and 130. 1, &c.

16. You are commanded in Scripture to pray always, ever-more, every-where, without ceasing, continually, *Eph.* 6. 18. 1 *Thes.* 5. 17. *Rom.* 12. 12. *Col.* 4. 2. 1 *Tim.* 2. 8. *Phil.* 4. 6. *There is no duty so oft commanded as Prayer*; it must be your constant Trade; and that Divine breath, which you must *constantly draw*: *Paul speaks*, 1 *Thes.* 3. 10. (night and day praying exceedingly) as if his practice had been nothing but prayer. It may have intermission, but never any cessation in a sound sense: not as the *Euchites* of old, and *Monks* of late hath imagined; as if God would have men to cast off all care and callings, and do nothing else but pray. For the *Thessalonians* (whom the Apostle bids to pray without ceasing, 1 *Thes.* 5. 17. are commanded also to *work*, *with their hands*, 1 *Thes.* 4. 1. And the Apostle tells them, *if any will not work*, *neither shall he eat*, 2 *Thes.* 3. 10. Men cannot be as Angels in this World, that need no Food, no nor yet as *Lillies* (which Christ speaks of) that neither Card nor Spin, Sow nor Reap, Toil nor take Pains, yet are nourished and arrayed. Every good man must have a particular calling to honour God

his Generation-work, *Acts* 13.36. which may not be justled out by any duty of his general calling.

(17.) But the true sense is, (*1st*) that you should observe stated times of prayer (morning and evening) in this sense, the word continually) is used, 2 *Sam.* 9.7. thou shalt eat bread at my Table (continually.) You cannot imagine, that *Mephibosheth* did nothing else night and day, but eat at *Davids* Table (for so he had been an unparalleld *Cormorant*) but only that he would observe his set and appointed meals. (*2ly.*) 'tis an *Hyperbolical* speech exhorting to frequency of prayer. Thus 2 *Tim.*1.3. *Paul* remembred *Timothy* in prayer night and day; Thus he did remember the Romans, *Rom.* 1.9. as before the *Thessalonians*, 1 *Thes.* 3.10. you should be as frequent (in Supplication) with your Spiritual Father, as your Spiaitual enemies are frequent in Temptation) with you, as the flesh, world and *Devil* (some, or all) do assault you continually; So you had need pray against their assaults continually, to fetch in strength and relief against them from God.

18. The third sense is, that your prayer should spread it self over all your concernments. As the Temple (that House of prayer) sanctified the Gold, and all other Materials and utensils in it, *Matth.*23.17. So this holy duty of prayer doth Sanctifie all things, 1 *Tim.* 4.5:

All Ordinances, all Providences, all Enjoyments, all Employments, prayer doth not only Gild them over, but alſo turns them into the fineſt Gold. So that to pray continually is to carry this Temple (as *Auſtin* called it) about with you at all times in all places, upon all occaſions and in all conditions, yea all your life, even to your very death: this Spiritual breath muſt conterminate with your Natural. For the laſt work of a dying Chriſtian is to breath out this prayer, *Lord Jeſus receive my Spirit.*

19. The fourth true ſenſe of praying always and continually, is the keeping of your heart in a praying frame continually, : ſo that upon all occaſions (that occur) you may be lifting up your heart, your thoughts and affections unto God (whom you have ſet always before you, *Pſal.* 16.8.) and darting out frequent *Ejaculations* to the Throne of grace. Thus your Harp (or heart) ſhould be ever kept in Tune for prayer, as the Souldier hath his Armes ready by him, and right fixed upon any Aſſault of the Enemy: and as the fire in your gueſt Chamber, it is alwaies prepared (though it do not ever burn or blaze out) upon your friends coming to be blown up into a Flame: thus you may pray, when you do not ſet your ſelf a-part to pray, even in the works of your callings; and beſides your ſet Meals for your Soul (in your Morning and Even-

Evening prayer, called the continual Sacrifice, *Numb.* 28.3,4. as well as for your body; you have many other refreshing morsels (to wit, occasional *Apostrophes* and *Ejaculations*) to nourish the inner-man, and to make it increase with the increasings of God, through the supply of the Spirit of Jesus Christ, *Phil.* 1. 19. *Ephe.* 4. 16. & *Col.* 2. 19.

20. Thus to pray continually (*quoties aliquid occurrit*, as Dr. *Willet* senses, *Rom.* 12. 12. as oft as any thing falls out, that calls for Divine assistance) 'tis not only your duty but your priviledge; 'tis like the herb (*All-heal*) an universal remedy against all diseases, a choice, yet a cheap *Catholicon* and *Antidote* both against the evil of sinning and of suffering: This is the best and most blest Expedient to avoid dangers, to overcome difficulties, and to procure both safety and success, in all your honest designs. Thus *Nehemiah* before he opens his mouth to the King, even in the Kings presence, first opens his heart to God, *Neh.* 2. 4. his sudden and secret *Ejaculation* he darted up to God (for ordering his speech and speeding his Petition) is called, his praying to the God of Heaven: and this was his frequent practice upon several other providences, *Neh.* 5. 19. & 6. 14. & 13. 29. Thus *Abrahams* servant darted out desires to God, that he might prosper in his Enterprize, *Gen.* 24. 12. 26. Thus *Moses* cryed to God, yet said

nothing, *Exod.*14.15. Thus *Hannah* was not heard, yet prayed, and thus wherever God ſets you up an Altar, you muſt be ready to offer Sacrifice; crying, either *mentally* or *vocally*, Lord proſper me in this work, Lord protect me in this Journey, Lord direct me in this duty, *&c.* Thus Chriſt often did for you.

21. The fourth *Direction* is, your prayer muſt be earneſt and intent, or inſtant; you muſt not only pray but cry, *Pſal.* 130. 1.) *out of the depth have I cryed unto thee*, *David* cries there (and in many other places) unto God with his utmoſt ſtrength, out of the depth of his heart. You muſt be fervent in it, as well as conſtant to it; neither the frequency nor the fervency of prayer ought to be abated: prayer is call'd wreſtling, which requires your utmoſt ſtrength as well as skill; it requires the very ſtrength of your affections, you muſt be fervent in Spirit, while you are ſerving the Lord, *Rom.* 12. 11. and be inſtant as well as conſtant in it, *Ver.* 12. your heart muſt be ſeething-hot as the word there [ζέοντες] ſignifies, your heart muſt be boiling a good matter, as *Davids*, *Pſal.*45.1. in the *Hebr.* reading, this will be the beſt cure of wandring thoughts, Flies ſieze not on Honey while it boiles, nor *Beelzebub* (the Prince of flies) upon your heart while 'tis boiling any good matter in prayer. God loves not cold prayer (as ſome men love not cold diſhes) yea, even lukewarm

hear

hearts are *Nauſeous* to him, *Revel.* 3.16. every offering, that is of a ſweet ſavour, is made by fire unto the Lord, *Levit.* 1. 9, 13, 17. 'tis three times over, every Sacrifice muſt have fire in it as well as Salt *Mark* 9. 49. the fire of *Z*ealous Devotion, as well as the Salt of truth and ſincerity: yea the Sacrificer (as well as the Sacrifice) muſt have both thoſe Ingredients (Salt and Fire) in him. You muſt have the grace of truth (*Pſal.* 51. 6.) which (as Salt) muſt dry up thoſe evil humours in you, that would breed the never dying Worm; and you muſt have the grace of Zeal, which (as fire) muſt burn up thoſe corruptions in you, that (otherwiſe) would carry you to that unquenchable Fire, *Mark* 9. 43, 44, 45, 46, 47, 48.

22. This bleſſed Spirit of burning (ſo call'd, *Iſa.* 4.4. that makes a true and through combuſtion among your fleſhly corruptions) muſt prevent you of everlaſting burnings, *Iſa.* 33. 14. *as the Sun of the Firmament* (with its hot Beams) *will eat out the Kitchin-fire, that is upon the Hearth.* So this *Celeſtial* fire (of Zeal and Fervency for God in prayer, which is indeed a warm beam of the Sun of Righteouſneſs, *Mal.* 4. 2.) will eat out the ſtinking fire of Sin that is in your heart. This fire of Heaven will devour that fire of Hell (*Jam.* 3.6.) in you; a live Coal muſt touch your heart as well as your lips, *Eſa.* 6, 6. and you muſt be baptized,

with the Holy Ghoſt and with fire, *Matth.* 3. 11. & *Act.* 2. 3, 4. *Elijahs* Sacrifice had not only much water (out of *Kiſhon*) but alſo fire from Heaven, to Render it an acceptable Sacrifice, 1 *King.* 18. 33, to 39. So you muſt not only have the water of godly ſorrow and Goſpel repentance, but alſo the fire of Zeal and fervent Devotion to make an acceptable prayer unto God. The fire of *Ætna*, and the water of *Nilus*, are ſaid to be the *Hieroglyphicks*, of thoſe choice Ingredients of a rightly compounded prayer; God requires hot bread to be ſet before him daily, 1 *Sam.* 21. 6.

23. The breath that a pair of bellows breaths out, is cold breath, and ſo is it not properly breath but wind; accordingly cold prayers, that are careleſly breathed out, are not truly prayer, but wind and vanity: the breath of a living Man, is not cold as bellows breath, but warm; the lack of fervency is the loſs of prayer. God will be cold and careleſs in accepting and anſwering, if you dare be cold and careleſs in asking his face and favour. *Paul* tells you of your great need, both of the ſhield of Faith (that is defenſive Armour) and of the darts of prayer (which is offenſive Armour) *Ephe.* 6. 16, 18. *Now this dart will not wound your Spiritual Enemies, unleſs it be well-pointed, ſteeled and ſharpned with Zeal.* When the Souldier ſtrikes with his full ſtrength, then doth he give his Enemy the Mortal wound.

wound. *Solomon* ſaith, what you do, you muſt do with all your might, *Eccleſ.* 9. 10. you muſt much more pray (the beſt of duties) with all your might. *David* danced before the Lord with all his might, 2 *Sam.* 6. 14. ſurely he (much more) prayed with all his might, he prayed and cried with his whole heart, *Pſal.* 119. 58, 145. *Sampſon alſo bowed himſelf with all his might at the pillars of Dagons Temple, Judg.* 16. 30. and ſurely had he not prayed with all his might likewiſe, *Ver.* 28. he ſhould never have been enrolled in that little Book of *Martyrs*, amongſt thoſe great Favourites of Heaven, *Hebr.* 11. 32.

24. You muſt therefore go forth (in praying Work) as the Sun in its ſtrength, *Judg.* 5. 31. and come as a Prince to God. In *forma principis*, as well as in *forma pauperis*, *Job* 31. 37. you ſhould ask as a Son, *Iſa.* 45. 11. as a Kings Son, *Judg.* 8. 18. *Jacob* (as a Prince) had power with God and prevailed, *Hoſ.* 12. 4. and ſo ſhould all the ſeed of *Jacob* do, putting forth all the ſtrength both of Soul and Body, (as he did) in wraſtling work. Chriſt prayed ſo earneſtly, that he prayed himſelf into an horrid *Agony*, ſo as to ſweat clods of blood, *Luk.* 22. 44. *Daniel* prayed himſelf ſick, *Dan.* 8. 27. and *Nehemiah* prayed himſelf pale, *Neh.* 2. 6. *Hannah* alſo was ſo tranſported in prayer, that old *Eli* thought ſhe had been drunken, 1 *Sam.* 1. 13, 14. laſtly, *Elijah* put himſelf into ſuch a poſture of

prayer

prayer as could not but ſtrain all the ſtrings of his heart, he puts his head between his knees (to pray) 1 *King.* 18. 42, 45. and by this renting of his heart, (ſo prayer is called, *Joel.* 2. 13.) and earneſt prayer, *Jam.* 5. 17, 18. he procures the Key of Heaven to open and ſhut it at pleaſure, he prayed in his prayer (as προσευχὴ προσπύξασο imports) there was the prayer of his heart, in the prayer of his Tongue, or he prayed, and the Spirit prayed too in his prayers, according to *Rom.* 8. 26. while we make Interceſſion in our prayers, the Spirit makes Interceſſion in and for us: laſtly, he did not ſay his prayers, but he prayed his prayers. Thus muſt you ſet all your faculties and graces at work, which all ſhould be exerted and exerciſed in prayer: do not pour out your Speech only, but your Spirit alſo into your Fathers boſom, *Rom.* 1. 9. then only is it an heart-transforming duty, *Luke* 9. 29. and then alſo thundrings comes out of the Temple, *Revel.* 11. 19. then and there breaks he the Mighty Arrows, *Pſal.* 76. 3.

25. Thus muſt you be inſtant in prayer, (as well as conſtant) ἐν ἐκτενείᾳ. It ſignifies extenſion, First, of the duty, Secondly, *of the affections in the duty*, *Act.* 26. 7. ſerving God inſtantly, with a vehement extenſion of Soul, and you muſt continue inſtant, *Rom.* 12. 12. [προσκαρτερεῖτε] conſtant as well as inſtant, a *Metaphor* from hunting Dogs that give not over

over the game till they have got it, all along pursuing it with their utmost strength & best skill. The word [προσκαρτέρησις] of the same Root *Eph.* 6. 18. signifies invincible constancy or continuing in utmost strength, So *Col.* 4. 2. you must not only be constant in respect of the time of your prayer, but also be instant in respect of the strength of your affections; you must keep up your heart upon the wing of elevated affections, desiring with *David* that your raised frame may be kept for ever upon your heart, 1 *Chro.*29.18. when Divine wings are given you, as *Revel.* 12.14. and you have a Divine wind (the breathings of the Spirit) in your Divine wings, as *Zech.*5. 9. then keep in the wind, and upon the wing, you may not flag and flatten in the duty, If the world whisper in your Ear, or if the tempter jog you on the elbow; Answer them both as *Nehemiah* did the Adversary, *I am about a great work, and I cannot attend you, Neh.* 6.3. why should the work cease while I come down to you: *a Bell may be long in raising, but when once at the height, it rings most tunably, but all the difficulty and skill is to keep it there, that it cease not before the time.*

26. In a word, as prayer is your Embassador to Heaven, so it must be accomplished as an Embassador; (1.) It must be the Action of your Soul, bodily exercise profits little 1 *Tim.*4.8. much action and little affection avail-

availes not; Soul-prayer when 'tis alone, is accepted, but wo to Body prayer when 'tis alone; Soul-prayer is neceſſary, and Body-prayer is comely, for you are to glorify God with both, 1 *Cor.* 6.20. *you muſt liſt up your heart, Pſal.* 25. 1. *as well as your hands to your God,* (2.) Not only your Soul muſt be in it, but an intent Soul, your heart-ſtrings ſcrewed up to the higheſt note. Thus prayer is called a ſtriving to an Agony, as the Greek word imports, *Rom.* 15. 30. and a wreſtling; ſo *Rachel* wreſtled with God in prayer (as well as her Husband *Jacob, Gen.* 32. 24.) *Gen.* 30 8. with great wreſtlings ſhe obtain'd a Son and called him, *Napthali,* i. e. *my wreſtling,* every mercy you win by wreſtling in prayer, you may name it *Napthali* my wraſtling. (3.) You muſt pray with your underſtanding (as well as with your affections,) 1 *Cor.* 14. 15. otherwiſe 'tis but *Barbariſme* you bring to God, and *Pſal.* 47. 8. you muſt underſtand your wants and your weakneſſes, and have the ſenſe of them upon your heart. This will make you cry, and cry loud, and your Soul will follow hard after God and his mercies, *Pſal.* 63. 1, 8. (4.) Be clothed with Humility, 1 *Pet.* 5. 5. walk humbly through the work of prayer, *Micah* 6. 8. *Come in forma pauperis.* Thus did *Abraham, Gen.* 18. 27. the *Centurion, Matth.* 8. 8. *and the woman of Canaan, Matth.* 15. 27. Content with Crums, if ſhe may not have bread, and content

content to be a Dog, ſo ſhe may be but Chriſts Dog. (5.) In faith, *Jam.* 1.7. you ask and miſs, becauſe you ask amiſs, not believing that as Gods love mov'd him to make the promiſe, ſo his truth binds him to perform it. (6.) By the help of the Spirit, *Rom.* 8. 26. *Mary* would not ſerve alone, ſhe would have *Martha's* help, *Luke* 10. 40. So you muſt have the help of the Spirit, (being all infirmity in your ſelf) you muſt go forth in his ſtrength, *Pſal.* 71. 16. get his hands on your hands and heart, as 2 *King.* 13.16. to draw the bow of prayer, and lean on him, *Cant.* 8.5. not on ſelf, *Prov.* 3.5.

27. The laſt Accompliſhment of this Embaſſadour to God is, it muſt come in the name of Chriſt: As prayer without the help of the Spirit is but the cry of the Creature, the heart will fall down (like the heavy hands of *Moſes*, *Exod.* 17. 12.) If this ſtone of help (your true *Eben-ezer*) be not underneath, 1 *Sam.* 7. 12. So 'tis no better then preſumption if preſented in your own name, or in the name of any Saint or Angel. Chriſt is the only maſter of Requeſts, *Joh.* 16. 23,24 26. & *Eph.* 3. 12. The old Teſtament Saints cryed in prayer (for the Lords ſake) *Dan.* 9. 17. and the New Teſtament Saints cry alſo (for Chriſts ſake, *Joh.* 15. 16.) Upon a two-fold account. (1.) As he is the only purchaſer of acceſs to God; we are afar off in the firſt *Adam*, but brought nigh by the

ſecond

ſecond, *Eph.* 2. 13,14. putting on us his own Robe for acceptance. (2.) He is the only Mediator of the Church, the keeper of the great Seal in Heaven, 1 *Tim.*2.5. *Joh.*6.27,37. and *Joh.*17.12.this is ſhadowed to you, as (1.) No man was to offer up his own Sacrifice, but he muſt put it into the hands of the Prieſt to offer it for him, *Levit.*1.15,17. *both to bring it and to burn it*, &c. (2.) Every loaf of ſhew-bread had a diſh of Frankincenſe upon it to perfume it for acceptance, *Levit.*24.7. (3.) While the people were praying without, *Zechary* (the Prieſt)was offering Incenſe within, *Luke* 1. 10. (4.) The brazen Altar for Sacrifice was placed before the Golden Altar for Incenſe, to ſhew, there is no admiſſion for prayer as Incenſe, till firſt Chriſt our Sacrifice give us our entrance, *Exod* 38.30.and 39,40 (5.)as *Jacob* got the bleſſing in the garments of the Elder brother, *Gen.*27.15.to 29.So muſt you inChriſts.

28 The ſecond general is the matter of your prayer (as before the manner of it) to wit, according to Gods will, 1 *Joh.* 5. 14 now his will is known either by his precepts (what he hath commanded) or by his promiſes(what he hath *Covenanted*) or by his Prophecies, (what he hath foretold) thoſe muſt be the bounds of prayer; or more briefly, thoſe three may be reduced into one, for Divine Precepts and Prophecies are propounded to us in the nature of promiſes, and ſo the Divine promiſe is the ground

ground of every right humane prayer: wherever faith finds a promiſe, it turns that promiſe into a Prayer, and then God turns his promiſe into a performance. Now the Divine promiſe (which is the Chriſtians Charter) (I will be to you a God, *&c. Hebr.* 8. 10. and all are yours, 1 *Cor.* 3.22.) is wide enough in the general, and there is no cauſe, why we ſhould deſire its further enlargement. Beſides, there is no condition you can fall into, but there is a particular promiſe to that condition, if the word of Chriſt dwell richly in you, *Col.* 3. 16. *So as to find out all thoſe Herbs of grace that grow in the garden of the Holy Scriptures.*

29. You are bid to be ſober in Prayer, 1 *Pet.* 4.7. This is, to obſerve Gods limits, your Prayers muſt not [be παιδιῶδαι καὶ πυρετῶδαι] childiſh, and feveriſh, or diſtempred Prayers, to ask neither [*Illicita*] unlawful things, nor [*Inutilia*] unprofitable or hurtful things: you may not ask Serpents inſtead of Fiſh, nor Stones inſtead of Bread; the Diſciples asked fire from Heaven upon the *Samaritans*, *Luke* 9. 55. and the two Sons of *Zebedee* asked the priviledge of ſitting on the right and left hand of Chriſt, *Matth.* 20. 21. they all went beyond the bounds of a Divine promiſe, asking they knew not what, *Ver.* 22. as Prayer is (1.) An act of Adoration, ſo the following of Gods name is firſt to be prayed for; and

nothing

nothing elſe without Subordination to his honour. (2.) As 'tis an Act of Impetration, ſo your own good and the good of others. 1 Spiritual, and 2 Temporal; the good things of the throne firſt, and then of the foot-ſtool, *Judg.* 15. 16. underſtanding what the will of the Lord is, *Eph.* 5. 17. and referring all to his wiſdom, *Act.* 21. 14. *Matth.*26.29.

30. Laſtly, the conſequent duties after prayer be four; 1 walk humbly; 2 wait patiently; 3 work diligently; 4 wear thankfully what you win by Prayer. Firſt, of the firſt walk humbly, if you have been truly and throughly fervent in your praying work, you will be very apt to catch cold after it, and therefore you muſt ſtill keep walking after duty, and cool not over haſtily, leſt you catch a cold, and ſo a Conſumption, as before in the Chapter of Meditation; you ſhould take down your Soul by degrees, and not grow remiſs all on the ſudden, by letting your Spirit run freely into the World, immediatly after your warm converſing with your God. For there is the danger of deepeſt withdrawments to humble you, after you have had the priviledg of higheſt Enlargements to help you, *Cant.* 5. 1, 2. after the Spouſe had been moſt largely feaſting with her bridegroom, the very next news we hear of her, is, that ſhe was fallen into a Spiritual ſlumber; you may ſuppoſe it was through the want of this care, ſhe over-ſlu-

denly

ſuddenly cooled, and ſo catched a Spiritual cold, and had ſhe not had a bleſſed Phyſitian (that was as willing as able to help and heal her) ſhe might have fallen into a Spiritual conſumption; can you be thus wiſe for your body (in preventing ſuch a danger) the worſer part of which you have in common with beaſts, how much more ought you to be thus wiſe for your Soul, that better part which you have in common with Angels? beaſts have bodies as well as men, and Angels are Spirits as men have Spirits. O be not more careful of the beaſt than of the Angel in you.

31. And you muſt walk humbly (too) after prayer: pride often follows prayer, and the worſt pride after the beſt prayer; you cannot be ignorant of *Satans* devices working in your own heart, 2 *Cor.* 2. 11. 'tis the *Devils* Chymiſtry to bring evil out of good, as 'tis Gods Chymiſtry to bring good out of evil: *Beelzebub* (that Prince of Flies) will Fly-blow your beſt performances, and make you proud of your moſt Seraphical prayers, as if God were then in your debt for them, whereas you have done no more than your duty (in ſo doing) and 'tis no matter of merit to pay your due debt and duty, *Luke* 7. 20. *and when you have done all you can, you are but an unprofitable ſervant*, coming far ſhort both of Gods glory and your own duty: Hence ought you to reflect upon your own imperfections (in pray-

er)after Prayer how your heart hath wandred in your work. *Moſes* could not keep his hands ſteady in prayer, ('tis only proper to God to have his hand ſtretched out ſtill) nor you your heart; the beſt of Men cannot undergo any long intention; you may be weary(in)prayer, when you are not weary (of) Prayer. As this review of your frailty in prayer may humble you, ſo it may help you againſt both reſting in and truſting to your prayer: alas, in ſo doing you have been drawing nigh to prayer, not drawing nigh to God, which is the true notion of prayer, and you do verily reſt in it, and truſt upon it, when your admiring thoughts do (after duty) run out more upon your prayer, than upon your God-hearing-prayer. *Pſal.*65.3. you muſt forget your prayer, and remember your God, can you but conſider the iniquity of your holy things, then prayer will be your nothing, and Chriſt your all, and in all, *Col.* 3. 11. If it ſtand for any thing it muſt be only for an Evidence, not a Savi our.

32. The ſecond rule or direction is, wa patiently for an anſwer to your praye When *David* had Marſhald ('as the *He Gnarach* ſignifies) his petitions, and ſet the in good order, in Battel-aray, then did [*Saphah*] look up (*Speculando Spectavit*, a Spy on the Watch-Tower) to ſee whether carryed the day and prevailed, *Pſal.*5.3.

uſt mind your Arrow you ſhoot up to Hea-
en, whether it fall ſhort or over, as *Jonathan*
d his, 1 *Sam.*20.21. what becomes of your
ich Ship you adventure to the Cape of good
ope, as the Merchant doth his: how it fares
ith your precious ſeed (ſo Prayer is called,
al. 126. 6.) that you ſow upon the Throne
grace (a far more fruitful Soil than that of
aac which brought forth an 100 fold, *Gen.*
6. 12.) as the Husbandman doth with his.
oah minded what tidings his Dove brought
m, and every man minds what meſſage his
eſſenger brings him: you may not caſt the
ngling rod of Prayer into the vaſt Ocean
Divine love, and never obſerve what it
ings to your hand, if rightly hooked and
ited: you may not be as *Pilate* who ſcof-
gly asked what is truth, but waited not for
Anſwer, *Joh.*18.38.

33. You muſt therefore look up after Pray-
, and obſerve what becomes of your Pray-
, what acceſs it hath to God, what accep-
nce it hath with God, and what returns it
ings from God. If you believe that God
arkens what you ſpeak to him, *Mal.* 3.16.
ere is much reaſon, that you ſhould alſo
arken what God will ſpeak to you, *Pſal.*
5.8. you muſt look out of your ſelf, and up
God, that looks out of himſelf and down
you, *Pſal.* 113. 6. and though this poſture
looking up, be a wearisom poſture, yet muſt

you not be weary of it; wait patiently, *Psal.* 40. 1. as those that wait for the morning *Psal.* 130. 6. in due season you shall Reap if you faint not, *Gal.* 6. 9. for God waiteth on you that he may be gracious in the best season, *Isa.* 30. 18. your waiting on God is there called blessed work, and if the great God wait on such a worthless worm as you (*tantus tantillum*, *Job* 25. 6.) how much more must you wait on him; and not offer up *Rabshakian* prayers (as in the *Apochryphal Judith*, *Chap.* 7. 30. limiting God to 5. days, or give up all which ought not to be done, *Psal.* 78. 41. to limit God is but to Tempt him; his delaying is not denying, 'tis but a commending the mercy (you beg) to you, *Cito data Vilescunt*. Mercies lightly obtained, are but lightly esteemed, and it may be, God stays to bestow a great many mercies together, and you will surely look up and not lose that mercy while long waiting hands in to you.

34. The third Direction is, work diligently in the use of the means that leads to the end. *ora, labora*, is the Christians Rule, and the very Heathens could say, *admota manu invocandus est Minerva*: you must do your part, if you expect God to do his. *David* will set a watch over his lips, *Psal.* 39. 1, 2. though he beg of God to do it for him, *Psal.* 141. 3. the duty is yours, but the ability is the Lords; the care of the means belong to you, but the care of

d to God: and 'tis not only careleſs oſci-ncy, but a plain tempting of God to neglect ny means that God gives you to accompliſh he end; you may not expect to ſtumble upon ercy, you do not ſo for the body, (ſome-mes overuſing means) why ſhould you for our Soul? You are bid to ask, ſeek and ock, *Matth.*7.7. you muſt ask with con-dence, ſeek with diligence, and knock with rſeverance. In the ſweat of your brows u muſt eat your Spiritual bread as well as rporal; as you lift up your hands in Pray-for the end, ſo you muſt lift up your hands practiſing the means that have a tendency to end; be ſure you do not firſt pray againſt r Sins, and then go away and ſin againſt r Prayers; this is but a mocking of God, he will not be ſo mocked, *Gal.*6.7.

5. The fourth Direction is, wear thank-y, all that you win by Prayer; what you by Prayer, you muſt wear with thanks-ing; as you have made Prayer your refuge, muſt you make praiſe your recompence. ids Pſalms were not all *Hoſannah's*, (or ers to God,) but he had his *Hallelujahs* his *Pſalms* that were praiſes of God as re: Prayer is the ſeed of praiſe, and it's that when the joy of Harveſt (which is lel to the joy of Marriage and to the joy ictory) doth come, that the God of all and comfort ſhould not have his thank-

offering. God took it unkindly from *Hezekiah* that he rendered not to the Lord according to his loving kindneſs to him, 2 *Chron.* 32. 28. and he took it kindly from *David* that he made it his Spiritual Study and project how to render to the Lord [*what ſhall I render to the Lord for all his benefits towards me?*] *Pſal.* 116. 12. the bleſſed Man was in a holy Extaſie, and in a deep demur with himſelf, what he might do beſt for ſo good a God. He had nothing to give, ſo ſaith *what ſhall I render?* and he had nothing good enough to render to him who is the chief good. Ten *Lepers* cryed for healing, *Luke* 17. 12, 17. Yet when all were healed, but one returned to praiſe Chriſt, and he is praiſed of Chriſt. God hath but the tenth of praiſes, 'tis ten to one whether you preach out praiſe, 1 *Pet.* 2. 9. as the word ſignifies.

Der

CHAP. V.

Of hearing the VVord, the third Religious Duty or VValk of a Chriſtian.

1. THE third Religious duty wherein you muſt ſerve God, is the Hearing and Reading of his Word; that you have the word of God to Read and Hear, you muſt prize as a precious priviledg, and praiſe the Lord for it, with your heart, lips, and life. God hath depoſited a Rich Treaſure with you in lending you his Word and Goſpel. You might have been begging drops of mercy in *Hell* at this time, when behold God offers you *Oceans* of grace on Earth in his Word and Goſpel. O what would the damned give (even ten thouſand Worlds if they had them) to enjoy ſuch means of grace (yea, but one day thereof) and ſuch days of Salvation as are beſtowed upon you; God hath not dealt ſo with many Nations, nor with many Perſons, as he hath dealt with you and the Land of your Nativity, *Pſal.* 147. 19, 20. 'twas a Special favour and vouchſafement to *Iſrael*, that God committed to them the lively (and life-giving) Oracles, *Rom.* 3, 2. there is a (chiefly) ſet upon it;

being a matter of great truſt; to know your Maſters Will is a choice Talent. There is (much) in that of *Luke* 12.48. (as there was (chiefly) in the other) the word [παρέθηκεν] ſignifies to depoſite or lay up, as a matter of great worth. The poor *Pagan* World lay under a long night of darkneſs (having only the twinkling Star-light of the fallen nature) wherein they wander wofully, yet not ſo wide as to miſs of *Hell*. Their Star-light indeed leaves them [ἀναπολογήτους] inexcuſable, *Rom.* 1, 20. but cannot lead them to the Star of *Jacob*, the bright and Morning Star, nor to Life and Salvation, *Act.* 4.12.

2. God hath magnified above all things his name by his Word, *Pſal.* 138.2. ſo the words (there) may be read: or as our reading is, thou haſt magnified thy word above all thy Name. If God Magnifie his word above all, how ſhould you Magnifie it accordingly while you have the day of Salvation, 2 *Cor.* 6.2. The word muſt be admired and highly eſteemed, before it have a through work upon your heart, *Act.* 13.48. & 2 *Theſ.* 3.1,2. You muſt eſteem it (as *Job* did) not only above your dainties and ſuperfluities, but even above your neceſſary food (without which you cannot ſubſiſt,) *Job* 23.12. 'tis better to want your daily bread (that periſheth with uſing) than this bread of life, *Joh.* 6.27. I had rather want meat, drink, ſleep, ſight, light, any thing,

every

every thing, ſaid *Selnecker*, than want the word of God; and *Luthers* Rapture was, I had rather live in *Hell* with it, than in Heaven without it. O then what a bleſſing do you enjoy in hearing the Word, 'tis [*Epiſtola Creatoris ad Creaturam*] Gods letter from Heaven to Man, the very reading whereof hath a bleſſedneſs annexed to it, *Revel.* 1. 3. So it be but read both with affection and application, which brings a bleſſing.

3. More particularly, there is a threefold duty to be obſerved in this Religious exerciſe, as in the former; 1. Something before. 2. Something in, and 3. Something after. In all theſe the heart of Man is apt to miſcarry, as Chriſt intimates in two cautions he gives you; *Mark* 4. 24. take heed [what] you hear, and *Luke* 8. 18. take heed [how] you hear. In the former he cautions you about the matter of your hearing, and in the latter, about the manner of it. As to the firſt of thoſe, you muſt be like the careful Husbandman who is very choice in his ſeed, very curious and critical, he will not commit corrupt ſeed to his fruitful Soil; ſo neither muſt you lend your ear to the *Devil* or to any of his *Chaplains*: Sin came into the World, firſt by the door of the ear; your great grand-Mother *Eve* liſtned more to *Satans* lies, than to Gods truth; and though the *Devil* be not ever (*Mendax*) a lyar, yet is he (*Semper-fallax*) always

alwaies deceitful, ſpeaking truth only with a purpoſe to deceive, 2 *Cor.* 11. 3. a cozener.

4. The *Devil* did only Equivocate to our firſt Parents, yet is he called a down-right lyar, *Joh.* 8. 84, *&c.* He began his Kingdom by a lie, and he upholds it by lies to this preſent day. O how ſhameful then, or rather ſhameleſs are thoſe *Popiſh Doctors* that Preach up Equivocation, as a comfortable Doctrine to afflicted *Catholicks*; calling back (as it were) that peſt from *Hell*, and from that old *Equivocator*: that ſubtle *Serpent* when he was but young, out-witted your firſt Parents, now that he is old, and we young Children, *Eph.* 4. 14. take heed he doth not cozen you either by himſelf, or by any of his Chaplains, with their finely ſpun Threds of *Popery*. Chriſt ſaith, *my ſheep hear them not, for they know not the voice of ſtrangers*, *Joh.* 10. 5, 8. for they have their ſenſes exerciſed to diſcern good and evil, *Hebr.* 5. 14. yea, they have a Spirit of diſcerning, 1 *Cor.* 12. 10. *to diſcern the mind of Chriſt*, 1 Cor. 2. 16. *Bread from Stones, and Fiſh from Serpents, and what the Chaff is to the Wheat*, Jer. 23. 8. *they hate every falſe way*, Pſal. 119. 104. *and 'tis impoſſible for them to be fully and finally deceived*, Matth. 24. 24. you may know thoſe Impoſtors by their lightneſs, aſwell as by their lies, *Jer.* 23. 32. they ſhall not profit this people at all, ſaith the Lord, and yet they may much hurt them, *Lam.* 2. 14.

look

looſe and lewd courſes, aſwell as loud and lying diſcourſes are the brand God puts upon *Satans Spelmen*: *by their fruits you ſhall know them, Matth.* 7. 15, 16. the evil communication of ſuch (as are Trump and Triumphant in this day,) do corrupt good manners, 1 *Cor.* 15. 33.

5. As hitherto of the matter, ſo now of the manner of hearing. Herein obſerve thoſe *Directions*, 1. before hearing, 2. in it, and 3. after it. Firſt before, you muſt prepare to meet your God in this duty alſo, as well as in the two former, to which I refer you: Moreover, your heart muſt be prepared for this duty more eſpecially. Firſt *Direct.* by laying aſide all filthineſs & ſuperfluity of naughtineſs, *Jam.* 1. 21. 1 *Pet.* 2. 1, 2. *when you come to the ſincere Milk of the Word*, your fallow ground muſt he plowed up, that you ſow not among Thorns, *Jer.* 4. 3, 4. If your ſtomach be foul and clogged with bad humours, you firſt purge it, before you feed and fill it, otherwiſe what-ever you eat will but nouriſh thoſe corrupt and morbifick Humours: ſo will it be with your Soul when 'tis clogged with Sin. Chriſts Market is then fore-ſtalled, and your heart ſo fraught with falſe Lovers, and like the Inn at *Bethlehem*, ſo full of other Gueſts, that there will be no room for Chriſt, *Luke* 2. 7. There is much unſuitableneſs betwixt a filthy Spirit and the pure word of God, and there-

therefore muſt you put away all filthineſs (both of Fleſh and Spirit, 2 *Cor.*7.1.) never to have any more to do with your Idols, *Eſa.* 30. 22. pull up every weed and caſt it away to prepare for the ſeed: the Houſe muſt be ſwept clean for entertaining the King of glory, *Pſal.*24.7.9. *Luk.* 15. 8.

6. The ſecond *Direct.* about preparation is, you muſt lay aſide not only all filthy ſins, but alſo all worldly thoughts and cares of this life, which will choak the ſeed of the Word, *Mat.* 13.22. Eſpecially when thoſe Thorns overtop the Corn, which naturally they will do: 'tis good ground (indeed) 'tis a good heart, wherein grace overtops corruption, and not corruption grace. Wherefore lay Gods charge upon Wordly cares, that they ſtay at Church-door (with *Bernard*) and at the foot of the hill of God (with *Abraham*) as above; but they muſt not go up, or in with you; if they preſume to preſs in with you, drive them away, as *Abraham* did the fowls that diſturbed (if not defi'ed) his Sacrifice, *Gen.* 15.11. The *Rabbies* ſay, that in the Temple though there was much Fleſh for Sacrifice uſed in it, yet not ſo much as one Flie was ſeen ſtirring there. So not a wandring thought ſhould appear ſtirring in your worſhip, eſpecially conſidering you are the Temple of the Holy Ghoſt, ſo ſhould not think your own thoughts, *Iſa.*58.13. in Gods Temple have more of Sabbath

bath thoughts on week-day, then week-day-thoughts, will leſs trouble you on Sabbath-day.

7. The third *Direction* for preparing your heart to this Religious duty is, beware of a prejudiced Spirit, either against the perſon teaching, or againſt the Doctrine taught. 1. You may not have a prejudicate opinion againſt the Teacher; if once you diſtaſt his perſon, you can never reliſh his Doctrine: the beſt of Miniſters are expoſed to prejudice, even Chriſt himſelf that (*Palmoni Hamadabber Dan.* 8. 13. or Prince of Preachers) was perſonally cavilled at, *viz. Is not this the Carpenter? Mark* 6. 3. *And can any good thing come out of Nazareth, &c.? Joh.* 1. 46. If this did befall that green Tree, what can the dry expect? *Luk.* 23. 31. Hence *Paul* admoniſhed *Timothy* ſo to behave himſelf in the Church of God, that none might deſpiſe his youth, 1 *Tim.* 4. 12. this is a great impediment to a proſpering and profiting Goſpel: the *Heathen* could ſay (*Inter ſenum deliria & juvenum prajudicia cadit Reſpublica*) 'twixt the dotage of old men, and the prejudice of young men, the Common-wealth falleth; O that we had not cauſe to ſay, that betwixt thoſe two (*cadit Religio*) the common Salvation falleth: the plaineſt Preachers are exploded by ſuch, as if they ſtood not in need to be put in remembrance of thoſe things they know, 2 *Pet.* 1. 12.

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The end of Preaching is not only to inform the Judgment, but also to reform the Affections; not only to teach Men what they know not, but also to stir them up to practice what they know. 'Tis ordain'd for this, as well as for that, 1 *Tim.*4.6. and 2 *Tim.*2.14.

8. Neither 2*ly.* must you have prejudice against the truth taught; as those of itching ears, 2 *Tim.*4.3. not abiding sound Doctrine, as sore eyes not enduring the Sun-shine, the fault is not in theSun,but in the eyes:so 'tis not in the Doctrine, but in them which savours no Doctrine save that which suits with their itching tempers, being not willing to frame the heart to the Word, but rather desirous to have the Word framed to the heart. Thus Carnal men despise Prophecying, 1 *Thes.* 5.20. and plain Preaching is foolishness to them, 1 *Cor.*1.21. though it be under the blessing of a Divine Institution in that phrase (It pleased God) which is not so Solemnly set upon bare Reading the Word: you may (indeed) and must try the Spirits, 1 *Joh.*4.1. and prove all things in order to the holding fast of that which is good, 1 *Thes.*5.21. as those well-bred *Bereans* did, *Act.* 17. 11. and if you find the grain good,never quarrel with the seeds-man. *Elijah*'s food was acceptable to him, though unclean *Ravens* were his *Servitours*: and Currant Coin is not to be refused, though from a *Leprous* hand, yet 'tis ever best (of all others) from a *Barnabas*,a good man, *Act.* 11.24 9. The

9. The fourth *Direct.* herein is, beware of preſumption as well as prejudice, that you come not to the word with an heart reſolved (before hand) what to do, let God and his Miniſters ſay what they pleaſe, *Jer.* 2. 25. ſo as to take your own way, and to follow your own courſe, *Jer.* 44. 16,17. as if you ſcorn'd to bend to truth; this is proud obſtinacy or ſtubborn pride which you muſt abandon. Say not, you know enough already, for you know nothing yet as you ought to know, 1 *Cor.*8.2. you muſt become a fool for Chriſt, 1 *Cor.*3.18. and ſit down at the very foot of God, *Eſa.*41. 2. to receive his Law, *Deut.*33.3. Thus *Mary* ſate at Jeſus feet and heard his Word, *Luk.*10. 39. great *Naaman* will learn good from a little Maid, 2 *King.* 5. 2,3,4, *&c.* Bring along with you a bored ear, *Pſal.*40.6. and a bowing heart, as *Samuel*, ſpeak Lord for thy Servant heareth, 1 *Sam.*3.10. as *Saul* ſaid, Lord what wilt thou have me to do, *Act.*9.6. In a Word, pray to God, that all this may be done that he would bleſs the Word, both for the killing of Sin, and for the quickening of grace, *&c.* Do you beg a bleſſing on the food of your Body, and not of your Soul? *Prov.*2.3,5. cry after it, this is your life, *Matth.* 4.4. *Eſa.* 38. 16. *Joh.*6.63.

10. The ſecond thing you are to mind is, concomitant, as the firſt thing is preparation, the ſecond is performance, to wit, what is re-

quired

required of you in this Religious duty, and 'tis threefold. 1. Attention, 2. Intention, and 3. Retention. 1. Attention of the ear, 2. Intention of the heart, and 3. Retention of the Memory. 1. of the first of these, to wit, Attention of the ear, the ear is the sense of Faith, as the eye is the sense of Love; Faith comes by hearing, *Rom.* 10. 17. God makes the ear to be the Organ of our Salvation (in working Faith by hearing the word) as it was the Instrument of our destruction, when our first parents lent their ear in listening unto *Satans* lies: the Milk of the word is not to go in at the mouth, but at the ear; the ear is the Instrument to take in God by, and not the eye, *Exod.* 33. 19. *Moses* desires to see Gods glory, *Ver.* 18. no (saith God) I will proclaim it, and accordingly he doth so, *Exod.* 34. 6, 7. and thus likewise God doth testifie to *Elias* in a still small voice, (not in visible things, as Fire and Earth-quake, but in a voice which is Audible) 1 *King.* 19. 11, 12. both those instances teaches you, that teaching by a voice should be the principal means, to bring your Soul to the saving knowledge of God. *Moses* thought that his seeing of God would much confirm him, (as *Papists* think of their seeing of Pictures and Crucifixes) but God rectifies *Moses*'s error, and proclaims himself; the good Lord rectifie the *Popish* mistake also.

11. If Hearing prevail not, neither will Seeing,

Seeing, no not your ſeeing a man from the dead, *Luke* 16. 27, 31. the *Jews* were ſo far from believing when they ſaw *Lazarus* raiſed from the dead, that they would have kill'd him, for no other fault, but becauſe he who had been dead, was alive again, *Joh.* 12. 10. Their ſeeing of ſuch an one was ſo far from working Faith in them, that it Tranſported them into fury; and into ſuch ſublime malice and madneſs, as to make them take up Arms againſt Heaven it ſelf, as ſeeking to kill a man, only becauſe God had made him live. They liſtened as little to him whom they ſaw, as to Chriſt whom they heard, but ſought to kill [him] alſo, as well as Chriſt: Indeed who can believe the Teſtimony of a mere Creature, that will not believe the Teſtimony of the Creator himſelf. So that *Hell* is to be eſcaped by hearing, *Luke* 16. 29. *Eſa.* 55. 3. *Hear and live.*

12. The deafneſs of mans ear to hear the Word of God, cauſeth Chriſt to ſigh, *Mark.* 7. 34. [ἐστέναξε] he ſighed, as if himſelf felt and fainted under the burden of mans deafneſs. Until Chriſt ſay [*Ephphatha*] be opened, and boar the ear, *Pſal.* 40. 6. God may ſpeak once and twice, and man not preceive it, *Job* 33. 14, 16. There be three vices in hearing which Chriſt muſt cure you of, before you can be attentive to the Word of God. (1.) There is a *Carnoſity* on the *Tympanum Auris*;

A fleshy excrescence upon the drum of the ear this must be removed to recover natural hearing; so Carnal affections to the World will make you Spiritually deaf to the Word until you be Circumcised in ear, as well as heart by Christ, *Act.* 7. 51. *Jer.* 6. 10. Thus *Herod* carnality (with *Herodias*) made him deaf to Divine Doctrine, *Mark* 6. 17, 18. (2.) There is abundance of bad humours in the brain that make a noise within, so that a voice can not be heard without. *Intus existens prohibet Alienum.* The head must be purged of those Vapours before hearing can be quick, thus the heart must be purged of Pride, passion, or prejudice, *&c.* Those bad humours that deaf man to God: the *Jews* ears were waxen fat herewith, *that they could not hear Christs voice Matth.* 13. 15. (3.) The Organ is sometimes hurt by a fall: this is certainly done to the Inner-man, by the fall of the first man, our hearing is wounded till Christ cast out the deaf Spirit, *and cry Ephphata, be opened, Mar.* 7. 34, 35.

13. Your heart thus purged by Christ (for *Unguentum pretiosum Vasi fatido non committitur,* pretious Ointment may not be put into an unclean Vessel) when Christ hath wakened *Esa.* 50. 4. *and opened your Ear, Psal.* 40. 6. then attend the word with your ear not as the Word of Man, but as the word of God *1 Thes.* 2. 13. with all due reverence and true affection looking beyond the instrument (which

yet God uſeth) at the Authority and inſtitution; how the treaſure is pretious though in an earthen Veſſel, 2 *Cor.* 4. 7. [ἐν ὀστρακίνοις] in Oyſter-ſhells, a bright Pearl may be found therein (though contemptible in themſelves) by a Divine appointment; that it ſhould be ſo (*pleaſeth God*) as before, 1 *Cor.* 1. 21. Therefore ſet your ſelf Solemnly in Gods preſence, as *Cornelius* and his friends did, *Act.* 10. 33. *We are all here preſent before God to hear all things commanded thee of God*: and as the *Corinthian Convert* ſaw God in the Ordinance, 1 *Cor.* 14. 24, 25. when he found that it told him (as once to the *Samaritan* Woman, *Joh.* 4. 29.) all that ever he did, 'tis a curious Critick, *Hebr.* 4. 12. It finds and ferrets out ſecret Sins.

14. Hereupon muſt you, (1.) Give your beſt attention to it; your *plus* and your *prius*, Firſt and moſt, as to a Divine Inſtitution, whereof God (himſelf) is the Author, Chriſt (himſelf) the matter, and Salvation (it ſelf) of your precious and immortal Soul, its end; look well then to your foot, *Eccleſ.* 5. 1. as one that expects ſome bleſſed News from Heaven, and concerning matters of greateſt Importance; Expecting that God will Magnify his Word above all his name, *Pſal.* 138. 2. and longing for a word in Seaſon, which will be to you, as Apples of Gold in Pictures of Silver, *Prov.* 25. 11, 20. yea looking upon the

word as a part of Christs purchase, and every Syllable thereof (as it were) written with his precious blood, and therefore desiring not only to hear it, but also to feel it and and to taste of it; that your heart (as well as your hand) may handle of the Word of life, 1 *Joh.* 1. 1.

15. And (2.) You must attend it often, as often as you can redeem time from your other Employments, to embrace such a Blessed and golden opportunity: the Reason is, you will never find your heart in the same frame (at the next opportunity) that the Word left it in at your last audience of it. This is the disadvantage of the Ministry above all other callings in the World: a Minister of Christ never finds his work as he leaves it; the *Carpenter*, the *Goldsmith*, the *Potter*, (and men of all callings) find their work next morning as they leave it over-night; but a Minister of the Gospel, doth not find the hearts of his hearers the following Sabbath, in the same frame as he left them in the foregoing: he sent them away with warm hearts, but they return to him again with cold hearts; So that he hath a new fire to Kindle, his *Iron* to heat again before it will be Malleable to the hammer of the word, *Jer.* 23. 29. his wax (that is now grown hard by lying in the cold) to mollify again before it will take the Impression of the Divine Seal, *Rom.* 6. 17. therefore doth he pray for this before he Preach: you will assuredly and by woful ex-

perience

perience find your heart not as the materials in other callings, abiding in the same frame and tenure as they are left, but rather as the flesh of the *Peacock*, which (*Naturalists* say) though Rosted over night, will be Raw in the next morning; pray then with *David*, keep this frame for ever on me, 1 *Chron.* 29. 18. when you are warm'd with the word, and lay your Soul often under the droppings of the Sanctuary, for reforming your affection, as well as for informing your Judgment, *Isa.* 28. 10. *Here a little, & there a little, & all little enough.*

16. Thirdly, you must attend the word without drowsiness: if you sleep at the word, the envious one will be sure to sow his tares while you do so; *Matth.* 13. 25. Remember *Eutichus*, *Act.* 20. 9. you may get a worse fall than he did: you may fall from the high pinacle of profession, to the low pit of prophaneness, from the third Heaven, to the lowest *Hell*, where you shall have no *Paul* to take you up and recover you: did you ever see a Man sleep at his Markets, and so go home empty, neglecting to buy the Provisions (for himself and his Family) that he came thither for? Your errand to Gods Market for your Soul is (or ought to be) to buy the truth, *Prov.* 23. 23. O go not home empty-handed, empty-hearted; did you ever see a man fall asleep in taking and telling of *Moneys*, such an one cannot tell whether he take right *Money*, or

wrong, and is eaſily Cheated. Yet alas, how many by ſo doing put an everlaſting Cheat upon their own Souls, falling not only into a natural, but alſo into a Spiritual ſlumber while they are taking and telling of Divine truth, which is the only Currant Coin in the Court of Heaven.

17. Alas poor Soul, if you do ſo, I cannot ſay of you, as Chriſt once ſaid of *Lazarus*, (*Joh.* 11. 12. If he ſleep, he ſhall do well) but the contrary, if you ſleep in an Ordinance, you both do, and will do, very ill; you can neither take nor tell [even] ſaving truth when it is told out to your hand and to your heart. As the Apoſtle ſaith, what! have you not Houſes to eat and to drink in, 1 *Cor.* 11. 22. So I ſay, what! Have you not Houſes to ſleep in? But you will ſhame your ſelf, and deſpiſe the Church of God. Shall I praiſe you in this? I praiſe you not, O little do you know what drops of the Divine unction (that flow from the two bleſſed Olive-Trees (Chriſt and his Spirit) *Zech.* 4. 2, 3, 12, 14.) Runs by your Veſſel, while you ſhut the mouth of it, by your falling aſleep. Spare-diet on that day is a good *Antidote* againſt that evil, and ſure I am a truly thirſting Soul, that followeth hard after Chriſt, *Pſal.* 63. 1, 2, 8. hath the right Spiritual *Antidote* (as ſpare-diet is the natural) againſt it. Such as wake much in *Taverns* and *Ale-houſes*, will be ſure to ſleep much in the

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Ordinances, and they that dare do ſo, and can be pleaſed with themſelves in ſo doing, may juſtly ſuſpect their own ſtate and ſtanding Godward. Such as ſleep to God, God will ſleep to them; and 'tis juſt (ſaith Mr. *Robert Bolton*) that ſuch be plagued with ſome ſudden vengeance from Heaven, for neglecting ſo great Salvation, *Hebr.* 2. 3. to become Examples to others: 'Tis Gods great mercy, his plagues are ſuſpended. God will (ſooner or later) ſend out his Summons for ſleepers.

18. Fourthly, you muſt attend the word without wearineſs, as well as without drowſineſs, thoſe two very often go together. If *Nero* were ſo angry with *Veſpaſian* for being weary of, and falling aſleep at his Muſick; O what will the great God be, if you both be weary of, and fall aſleep at his ſacred Ordinance: you muſt ſhake your ſelf from ſluggiſhneſs as *Sampſon* did, *Judg.* 16. 20. and not cry out, O what a wearineſs is it, *Mal.* 1. 13. and when will the Sabbath be over, *Amos* 8. 5. as if in the ſtocks all the while you ſit there; but conſider how Chriſt ſtandeth and knocketh at the door of your heart (and this he hath done many days, and weeks, and months, and years) yet is not weary, *Revel.* 3. 20. although the poſture of ſtanding be a wearifom poſture, and the action of knocking a wearifom action: yet his leggs ake not with ſtanding, nor his hands wearied with knocking, *Eſa.* 59. 1. ſhall

the Maſter wait and wait (long) upon the ſervant without wearineſs, and dare the ſervant be weary with waiting [a while] upon his Lord and Maſter? Such *as have maintenance from the Kings palace*, or are ſalted with the Kings Salt [in their Salaries,] as, *Ezr.* 4. 14. Muſt not be weary with waiting in his Service: 'tis the brand of the Child of Perdition, to have eaten of his Maſters bread, and yet lift up his heel againſt him, *Pſal.* 41. 9. *Mat.* 26. 23. How many lift up their heels, to go away from Chriſt in the Ordinance, if they do not lift up their heels to war againſt him.

19. Know you not (ſaith the Apoſtle) that the Saints ſhall Judg the world, 1 *Cor.* 6. 2. but alas the very Ox and Aſs doth Judg ſuch perſons by their knowing and waiting on their Maſters *Crib*, better than they, *Eſa.* 1. 4. Some cannot ſit above an hour, as if all ſpoke after were unſanctified matter, and born out of due time. Surely 'tis eaſier to hear with the ear than to cry with the voice; there is ſtraining and ſtretching of both lungs and ſides in this, but none in that; yet the Worſhippers of the *Idol* [*Diana*] could cry out (with an extended voice) for the ſpace of two hours (great is *Diana* of the *Epheſians*) *Act.* 19. 34. yet ſome cannot hear with the ear above one hour. *O Conſider, your Lords Heaven and Happineſs (for which you are hearing, and which is*

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prepared for, all that hear aright)*is more than of an hour long*; and ſhall man make the *Ephah* of his Makers Worſhip ſo ſmall, *Amos* 8. 5. when his Maker hath made the *Omer* of his Wages ſo great? *Exod.* 16. 36. Our work is not the tenth part of our Wages. Alas, *Shall the Cedar of Lebanon, wooe and ſuit the Thiſtle in Lebanon for a Marriage,* as (2 King. 14. 9.) *And can the poor Thiſtle be weary of ſuch wooeings, ſuch ſuitings, and ſuch beſeechings?*

20. Fifthly, you muſt attend the word without wandrings as well as without wearineſs: you muſt ſerve the Lord without diſtraction, 1 *Cor.* 7. 35. as before, *David* loved the word of God ſo much, that he hated all vain thoughts, that would have diſtracted him in it, *Pſal.* 119. 113. he (as it were) ſhrinks out of himſelf into his God, when the wicked one touched his heart with wandring thoughts: alas the Plague of Flies is upon the fal'n nature of Man, (as it was upon the land of *Egypt*,) from *Beelzebub* the God of Flies, pray the Lord ſo to expel them, as not one may be remaining, *Exod.* 8. 31. & 10. 19. Thoſe flocks may not feed before the Mount of God, *Exod.* 3. 4, 3. and thoſe Fowls may not reſt on your heart, as 2 *Sam.* 21. 10. that (as *Haman*) would raviſh the Queen (the Soul) even in the Kings preſence, *Eſth.* 7. 8. hang them up, *V.* 10. or at leaſt drive them away, *Gen.* 15. 11.

21. The

21. The ſecond duty in the Act of hearing is, Intention, (as before Attention) there muſt be Intention of the heart, as well as Attention of the ear, *Luke* 19.48. [ἐξεκρέματο] (*pendebat ab ore ejus*) the people (there) were ſo intent and earneſt in hearing the word of Chriſt, that they did (as it were) hang their ears at Chriſts mouth, and tied them to his very Tongue. Thus firſt you ſhould hear as for your life, and as for your laſt; juſt as Priſoners hear their Prince that Judgeth them at the Bar, when every word he ſpeaks to them is either life, or death: Or as *Benhadads* ſervants did hear the King of *Iſrael* (whom they expected to find a merciuſl King) 1 *King*.20. 31,32,33. How did they watch every Word, and how did they catch at the word,[brother] you muſt hang on God (in hisMiniſters) as the Babe doth upon the breaſt, and as the *Bee* doth upon the flower. (2*ly*.) Open your heart, *Acts* 16. 14. God bids you open your mouth wide, and he will fill it, *Pſal*. 81. 10. This [ὀλιγοψυχία καὶ ὀλιγοπιστία] your narrow Soul, and your narrow Faith will ſpoil you in this Ordinance; you ſhould bring large Sacks, and ſuch as will open wide, when you come for the Corn of Heaven to the Lord of Heaven and Earth, as the *Patriarks* did when they went (in a Famin) for Corn to the Lord of the land of *Egypt*, *Gen*.42.2,3,6,25. Your *Joſeph*, your *Jeſus* (I dare aſſure you) will be kinder

to

to you (if you ſo come unto him) then ever that *Joſeph* was to his Brethren, whoſe rough words were (indeed) ſomewhat diſcouraging, but his ſmooth deeds were wonderfully encouraging; he ſent them laden home not only with Corn, but with their Money too, *Gen.* 42. 7, 27. & 44. 1. *yea with Food as much as they could carry.*

22. (3*ly.*) You muſt bring an enlarged heart; The greater your Veſſel is, and the wider mouth it hath, 'tis not only the ſooner filled, but you carry ſo much the more water home from the Conduit alſo, *Joh.* 4. 7, 28. Chriſts Miniſters (that beſeech you in Chriſts ſtead, 2 *Cor.* 5. 20. are compared to Clouds, *Jude.* 12. Upon a three-fold account. 1. As they are driven to and fro. 2. As ſuſtained (like Clouds full of water) by the mighty power of God. 3. As dropping down refreſhing rain upon the droughty Earth; now as the dry ground gapes for Rain, ſo ſhould you for the word. *Hebr.* 6. 7. *Deut.* 32. 2. *Ezek.* 21. 2. They waited for *Job* as for the Rain, *Job* 29. 23. Which in thoſe hot Countrys was heartily longed for, and highly prized: and they opened their mouth wide (to him) as for the latter Rain, That is, they liſtened as for life, and gaped as if they would have eaten his words. Such a Divine thirſt *Davids* Soul abounded with, in his dry and thirſty land, *Pſal.* 63. 1. & 42. 1, 2. & 119. 20, 81. And the Spouſe, *Cant.* 2. 4.

Crying

Crying *ſtay me with flagons.* 'tis not a drop, or a Spoonful, or a little Cup full that will quench her thirſt, but ſhe muſt have whole Flagons. You ſhould come to an Ordinance, juſt as *Behemoth* came to *Jordan* in his thirſt, *Job.* 40. 23. The *Elephant* is ſuch a thirſty Creature, that he ſwalloweth abundance of water at one of his Mighty draughts; he fancies (when he comes to drink) he can drink up a *River*, and draw up great *Jordan* at one draught into his mouth; and ſo great is his thirſt, that he is ſaid to take the whole River with his Eye, *Ver.* 24. his belly is better fill'd (it ſeems) than his Eye. O that you could come with ſuch an intent Soul to the Ordinance, as if you could ſwallow up the whole bleſſing of the Ordinance your ſelf, and drink it all up at one draught. Suppoſe you could thus *Monopolize* and appropriate the bleſſing, yet this would be no damnifying of others; there is no envy in Spiritual things, which may be divided (*in Solidum*) in the whole, each Soul may have a whole bleſſing, without wronging one another; 'tis otherwiſe in Temporals, the World admits not of Rivals, as being conſcious of its own ſcantneſs, and not having enough for all.

23. Fourthly; Be Reverent as to God. The over-grown Heathen (though a King) *Eglon* ſhames and condemns many hearers in our day; no ſooner doth he hear *Ehud* ſay,

I have

I have a Meſſage from God unto thee O King, but preſently he aroſe from off his ſeat to receive it with Reverence though it proved a ſad Meſſage, *Judg.* 3. 20. *Yet the worſhippers of the true God do not now raiſe up themſelves, nor raiſe up their hearts to receive a Meſſage from God to them,* though it be not a Meſſage of death and deſtruction (as that to *Eglon* was) but a Meſſage of Life and Salvation. Fifthly, be earneſt, you muſt hear the Word of God earneſtly, as bleſſed *Baruch* is ſaid to repair the Wall of *Jeruſalem* earneſtly, *Neh.* 3. 20. That is, with all his heart, Soul and ſtrength, being vexed with himſelf that he had begun no ſooner. The *Hebrew* word (*Hicherah*, hence the *Latin* [*Ira*] for *Anger*) ſignifies there (he burſt out into an heat) as being angry at himſelf, that he had done no more, and at others alſo that they had done ſo little: Hereupon in an holy fume and fervency he finiſhes two parts (and that quickly) while others were buſy but about one piece: a ready heart makes riddance of Gods work, and will kindle its own heat from others Mens coldneſs, and quicken it ſelf from others ſlothfulneſs: what you do, you muſt (ſaith *Solomon*) do with all your might, *Eccleſ.* 9. 10. If every Civil work, much more this Spiritual (which is of greateſt Importance) the ſtrength of your affections muſt be here as well as in Prayer. Take heed how you hear as before.

24. In

24. In a word, (Sixthly,) to hear with Intention, is to have your heart affected with what you hear, ſo as it may not only make your heart burn, as theirs did, *Luke* 24.32. but alſo melt kindly under it, as *Joſiahs* tender heart did at the hearing of the Law. 2 *Chron.* 34. 27. yea and rejoyce greatly when you are made to underſtand it, as the people did, *Neh.* 8. 12. your heart leaping within you at it, as the Babe ſprang in *Elizabeths* womb when (not the Lord himſelf, but) The Mother of our Lord ſpake to her, *Luke* 1. 41. not only hear, but feel Gods voice, 1 *Joh.* 1. 1. (1.) You muſt deſire earneſtly to hear Gods voice as well as hear Mans; God ſaith in this Ordinance to his Angels of the Churches, as he ſaid at the Creation (as ſome ſenſe it) to the Angels (that left not their firſt ſtate and habitation, *Jude* Ver. 6.) *Let us make Man, Gen.* 1. 26. So here, let us both join together to make Sinners Saints. Miniſters of God are [συνεργοὶ] fellow-labourers with God, 1 *Cor.* 3. 9. and who would not but labour heartily with ſo ſweet a companion; he joins his Spirit to their word, and makes them Preach all ſorts of Sinners into another (even into the Divine) Nature, you may not then be ſatisfied, till you feel God ſpeak as well as hear men ſpeak, till God ſpeak to your heart with a ſtrong hand, as he did to the Prophet, *Iſa.* 8. 11. till he Single you out from others, and ſpeak to you with efficacy.

Many

Many hear a Noiſe of Chriſt that do not hear (the) voice of Chriſt, *Act.* 9. 7. with 22. 9. (Eightly,) mix Faith with the word, be ſure you mingle the Word with Faith, thoſe two meeting together makes a precious Confection, a bleſſed mixture, *Heb.* 4. 2.

25. The third particular is, retention of memory, 1. It muſt be laid up in the head, that the Word you hear muſt not be like breath upon ſteel, that is ſoon on, and as ſoon off again: nor as day-flies (call'd *Ephemerae*) that are bred at noon, and dead at night. Nor as the morning-dew that ſoon goeth away, *Hoſ.* 6. 4. The Sun ariſing ſoon licks it up from off the Earth: In the hearing of the Word a bleſſed dew drops from the Clouds of it, *Deut.* 32. 2. but it ſhould not go away as the dew. If you cannot ſtay it, but it will go away; then pray, that however ſome *Manna* may ſtill remain, as *Exod.* 16. 14, 15. the *Manna* did come down with the dew, *Ver.* 13. Chriſt (that bread of life, *Joh.* 6. 31, 32.) comes down in the Miniſtry of the Word, *Pſal.* 110. 3. the dew covered the *Manna*, hence is that promiſe of hidden *Manna*, *Revel.* 2. 17. when the dew was gone, the *Manna* remained for the people to gather, O get an *Omer* full of this Angels food, put it into the Golden Pot of a ſanctifyed memory, and lay it up before the Lord, *Heb.* 9. 4. *Joh.* 33. 34, 35.

26. You muſt (with *Mary*, Luke 2. 51.) lay

lay up all Christs sayings in your heart; though there be but a little distance betwixt the head and the heart, yet 'tis a long time ere the Word get down from the former to the latter: yet this must be done, *Luke* 9. 44. let my sayings (saith Christ) not only sink down into your ears and head, but also into your heart, the Word should be hid there (*Psal.* 119. 11.) If you desire a preservative from Sin; you must treasure it up there, till it be kindly wrought upon your heart, and become an Engrafted Word, *Jam.* 1. 21. till you have an Inclination to it, and a delight in it, then it Incorporates and becomes one with you, and you with it. Thus the Word must Sink as well as Swim, 'tis not enough that it Swim in the head, but it must also Sink down into the heart: God promiseth to give an heart to know him, *Jer.* 24. 7. *in that New Covenant*; 'tis not an head to know him, though the head be the seat of notional knowledg, yet the heart is the seat of that which is practical and experimental. The seed of the word abideth, 1 *Joh.* 3. 9. only in honest and good hearts, *Luke* 8. 15. there be three bad sorts of hearers to one good; how oft doth *Satan* (that Prince fowle of the Air) pick up that seed, which is sown on the high way of the head, and sinks not into the heart? 27. None ever (that was wise) went to the Well, for a Pitcher of Water to spill it by the way; Jewels are to be lock'd up carefully, an

and not caſt at our heels, for fear of Theeves; no wonder if the grand Thief (*Satan*) ſteal away that word you are careleſs of your ſelf, he is to blame for robbing you of your beſt Riches, but who is blame-worthy that leaves ope the door? The *Samaritan Woman* went to the Well for water to carry it home, *Joh.*4. 7. and *Ruth* gleaned in *Boaz* field to carry home to her aged Mother at Home, *Ruth.*2.19. Is not the Lord kinder to you than *Boaz* was to *Ruth*, who let her glean among the ſheaves, and bid his ſervants *let fall handfuls on purpoſe that ſhe might gather them? Ver.*15,16 be ſure you beat out what you gather of the Corn of Heaven, & carry it home with you as ſhe did, and Scatter not by the way; your Memory muſt not be like the Sieve or broken Veſſel, that lets all the liquor of life run out: if it be ſo naturally ſaid in Worldly things as well as Heavenly; I know for your Comfort, the oftner that the Veſſel hath water in it (though all the water run out) yet it leaves the Veſſel cleaner than it found it. A retentive faculty, until there be a due ſegregation, is neceſſary to an healthful body, and no leſs is it neceſſary to an healthful Soul: yet muſt not your memory be like the Spunge to ſuck up puddle-water as well as pureſt Wine; but rather like the Fan that throws away the chaff, while the ſolid Wheat goeth; and like thoſe in *Mat.* 13. 48. You muſt gather the good fiſh into this Veſſel (of

a Sanctified memory) and cast the bad awa
as *Moses*, slay the *Egyptian* (when you me
him) but save the *Israelite* alive: wise Virgi
distinguish 'twixt meat of Gods sending, a
that of the *Devils* cooking.

28. The consequent duties after hearing, b
(1.) What concerns your self *keep* in eve
lasting remembrance, *Prov.* 4. 20, 21, 22.
you must not be like the hour-glass that r
out one way as it comes in the other wa
or as the Hogshead that lets go the Wine, b
retains the dregs: So you must be like th
Vessels that let go the bran, but retain the p
Wheat; 'tis your Spiritual health and l
Ver. 21, 22. (2.) *Meditate* upon what you t
remember, 1 *Tim.* 4. 15. Which is as the b
lows of the Soul that kindles holy affectio
if you chew the Cud, you are a clean Sa
fice. (3.) *Repeat it*, the whole Book
Deuteronomy is but a Repetition of *Moses*
mer Sermons in his foregoing Books: as a
that comes into a Garden of Flowers
Spices, is not content with the present frag
cy thereof, but carries home some of them
Nose-gay for his future Refreshment; w
you have been in the Garden of Spices,
felt the savour of Christs ointments, carry
home, and pound them for use; Repe
(yea and conferring) is as the pound
those Spices, this makes them smell sw
indeed. (4.) *Turn all* into prayer, that

may not only repeat it in your lips, but espe-
ially in your life, *Luke* 11.28. *Ezek.* 33. 32.
m. 1.23. The best Repetition of Sermons is
the life; Sermons should be felt and lived
well as heard; then is the root of the matter
r word *Hebr.*) indeed in you, *Job* 19. 28.
hen it brings forth fruit, *Col.* 1. 6. and the
lk of wickedness, *Ezek.* 7. 11. Will be out-
own.

CHAP. VI.

e fourth Religious duty (another walk of a Christian) is the Ordinance of Singing.

SEeing the Saints are called Singing Birds
Cant. 2. 10, 12. (*the time of the Singing Birds is come.*) 'Tis a thousand pitties that
of those Singing Birds, should lose this
inance of Singing as if it were still Winter
them, and as if the Spring time of grace
not come upon them; or as if it were
nowting Month with them, as it is with
Singing Birds (which having some di-
er in their Voices, Tongues, or Breasts)

Sing not at all in that Month. The Sain
of the most high God, should rather be as th
Birds from the Canaries that warble out the
pleasant Notes, all the Months of the Year; sc
ing the time of the Singing of Birds is com
upon them. And they are made able to say (
the witnessings of the Holy Ghost, *Rom.* 9.1
that their Sins are pardoned, their perso
are accepted of, and *their names are writ*
the Lambs Book of life. This is the true Sin
ing time and they should rejoice in this, *L*
10.20. *And rejoice evermore,* 1 *Thes.* 5. 16.
in every thing give thanks, Phil. 4.4,6. alwa
warbling out the high praises of the most h
God which *is ever comely for the upri*
Psal. 33.1.

8. The Method of my discourse upon t
Subject shall (in Gods strength) be thus m
aged. 1. In showing you the grounds, reas
and arguments (at least some of them) t
may be alledged for it. 2. The Answers
those Objections that are usually urged ag
it, and of both briefly. First of the firs
those. The first Argument to enforce
Religious duty is taken from the Divine
cept, all Divine Worship must have a Di
Warrant; this is (*principium eterna Veri*
a maxim of everlasting truth, and wil
vail against all contrary assertions: And
redly there is no duty (next to Prayer)
is more pressed (both in the Old and

Teſtament) by the moſt (holy) God, although it be ſo little practiſed by (*Sinful*) Man But waving the old Teſtament precepts (which are liable to more exceptions) the New Teſtament precepts are moſt cogent, and they are principally three, (*Eph.* 5. 19. *Col.* 3. 16. and *Jam.* 5. 13.) *that in the mouth of three Witneſſes this great truth might be eſtabliſhed*; ſaith the Law.

3. The ſecond Argument, is taken from Divine preſidents, (waving the Old-Teſtament this alſo) as before in Divine precepts; and they are three likewiſe, as *Mat.* 26. 30. *Act.* 16.25. & 1 *Cor.* 14.15. The example of Chriſt himſelf) is the (*Regula Regulans*) rule ruling, and the example of the Apoſtles is the (*regula regulata*) rule ruled. You cannot Write after a better Copy, than after Chriſt, and after the Apoſtles ſo far as they followed Chriſt. His Pattern is for your Practice, and he will not be a Saviour to you for happineſs, unleſs he be alſo a Samplar to you for Holineſs; you muſt walk in his ſteps here in this world, or you ſhall never lodge in his boſome in the world to come; and you ſhould follow them, who through faith and patience do now Inherit the promiſes, *Heb.* 6. 12. Follow the white-ſide (though not the dark-ſide) of this cloud of Witneſſes, *Heb.* 12. 1.

The third ground is Antiquity, *pure Antiquity*. This may give light, when all other

lights are out; the laudable and comely custom of the primitive Church ought to be observed. 1 *Cor.* 11. 16. *as Water, the neerer that it is to the Spring, the purer doth it run in the stream*, so is Antiquity in customs, the neerer to the Apostles times, before the man of Sin arose *Rev.* 13. 1. to foul them with his foul foot, *Ezek.* 34. 18. the purer they are and so are *just* deserving a due esteem and diligent perusal matters of fact, which (they) must need know better than others after them, 'Tis true the universal practice of Churches is no *Rule* for the word of God is the only rule, *a custom without truth is but a mouldy Error* and *as a Cipher without a figure*: yet when the customs of the Church are backed with both Divine precepts and Divine presidents it should ever strike a Reverence upon the heart; Gods word is truth, *Joh.* 17. 17. 'tis that which must institute all Ordinances such customes, as hold not a consonancy to word, are vain, *Jer.* 10 3. and ought to be abolished: but in the duty of Singing custom and truth meets together; 'twas the practice of him that was truth it self; and (*primum Cujusq; Generis est mensura Reliquorum*) the first of the kind is a Rule to all the rest. Christ was first in this Gospel-Ordinance, and the Primitive Churches followed him herein *Justin Martyr*, *Tertullian*, and others tell having their (*Cantus antelucanos*) Singing psalms to God and Christ before day.

5.

5. The fourth Reaſon for reviving this Goſpel-Ordinance, is the univerſal Obligation that lyeth upon all to perform it. 'Tis a natural duty (as well as inſtituted and moral duty) hence all lys under the Obligation of it. Even all Creatures that receive mercy from God, ſhould return duty to God; *Let every thing that hath breath Praiſe the Lord*, Pſal. 150. laſt. To wit, in their kind and after their manner; yea the whole Creation, all the works of God (whether *Reptilia, Aquatilia, Terreſtria cen Cœleſtia*, creeping things, Fiſh, fowle, Beaſts below, and Stars above) ſhall praiſe God, *Pſal.* 145. 10. *all joins in conſort with the Saints in praiſing work.* 'Tis indeed chiefly Mans work as he is Gods Maſter-piece, and endowed with both Speech and Reaſon above other Creatures. Yet 'tis not Mans duty only, though it be (his) chiefly; all Creatures do owe an Homage of praiſe to their Creator, and all men may know either by the light of nature, that this duty is natural or by the Law of God, that it is moral (beſides what hath been ſaid of its Inſtitution in the Goſpel) 'tis pitty that Man ſhould rob God. (as the *Hebr.* is, *Mal.* 3.8. will *Adam* pillage *Elohim*? to wit, of his praiſe: and 'tis the greateſt pitty that this ſhould be done not only by *Adam* or Man in general, but alſo by many of the beſt of the Sons and Daughters of *Adam*, or of *Man in particular.*

6. The fifth Argument is the Excellency o
the duty above bare Reading: Singing th
word of God in meetre, is fuller of Vigou
and Spirit than Reading it in proſe, whic
of it ſelf, and in its own nature is a far mo
faint and feeble ſtrain, and hath not that ſwe
delectation in it to the Godly mind, as frequen
experience doth eaſily demonſtrate: how o
is a gracious Soul even elevated herein above
ſelf? thus *David* had his unſpeakable raviſh
ments in this Ordinance, and therefore as bei
much vexed with his own natural dulneſs,
ſtirs up himſelf as *Deborah* had done befo
him, *Judg.* 5. 12. *Awake Deborah, Awak
utter a Song.* So he awakes his tongue (whic
he calls his glory) his harp and his heart to
for this duty, wherein he found ſo much ſwee
neſs, *Pſal.* 57.7,8. & 108.1,2. & 104.33,34
119.103.

7. *David* did not only raiſe himſelf up fro
his indiſpoſing drowſineſs (going out wi
Sampſon to ſhake it off from him, *Judg.* 16.2
but he reckons Gods ſtatutes (which he ma
his Songs in the Houſe of his *Pilgrimage*)
be better to him than thouſands of Gold a
Silver, *Pſal.* 119. 52, 54. and they were
rejoycing of his heart, as his beſt inheritanc
Ver. 111. *Thus ſhould the word of Chriſt d
in you Richly, Col.* 3. 16. [ἐνοικείτω ἐν
ἁπλῶς.] Indwell in you: It muſt be in
and in you again, well digeſted and turn'd

juice and blood, and this cannot be ſo well effected by a bare and curſory Reading the Word, as it may be by Singing it; wherein there is a diſtinct and fixed Meditation upon it, and upon every Syllable of it while 'tis leiſurely ſounded out by the voice: the longer that you ponder it in your mind, the more likely may it have a ſtrong influence on your affections; this pauſing and pondering doth chafe, ſupple and work the word into your Spirit, and ſo makes it both a refreſhing and a raviſhing Ordinance to you, having a more ſpriteful violence upon your heart than bare Reading; for hereby Gods word takes a deeper Impreſſion upon you, and thoſe things that you did know before, come to be better known, and more graciouſly underſtood, the Spirit of God Sealing them upon your Soul; then doth the word of Chriſt dwell in you Richly, and you give rich and liberal entertainment to it, and you will account all other but trivial traſh to this true treaſure.

8. The ſixth Reaſon to enforce this Goſpel-duty, is, as it is an Ordinance that is comfortable to Man (oft ſweetning his Spirit for God and Godlineſs) ſo it is an Ordinance very acceptable to God; not only *Solomons* Prayer to God, but alſo his praiſing of God had a moſt gracious acceptance with God: The fire that came down from Heaven upon his Sacrifice, 2 *Chron.* 7. 1. (as a viſible evidence of

acceptance

acceptation) was after both his praying and praiſing work, 1 *King.* 8. 55,56. & 62. He bleſſes the Lord in a ſtanding poſture (as well as the People) when he had done praying to the Lord in a kneeling poſture, *Ver.* 54,56,57. and this Ordinance of Singing praiſes to God is the more acceptable to him, as it hath a more copious and ample profeſſion of Piety in it, (than in other Ordinances) when the *word of Chriſt dwels in us Richly*, to make us Sing indeed, *Col.* 3. 16. for 'tis an Ordinance that contains in it an univerſal perſonal performance and Action; every one muſt be an Actor in ſounding out the praiſes of the God of *Iſrael*. *Pſal.* 148. 11, 12, 13. Both *Princes and Peaſants*, *both young Men and Maidens*, *both old Men and Children*. None are too high to do God Homage in their perſons (not by a proxy) but as they are bound to do it (as men) ſo they are doubly-bound to it (as great men) and none are too low to pay this tribute of perſonal praiſe to God. Hereupon the Pſalmiſt Summons in all things to pay their Rent to God, he Factouring (as it were) among all Animate and Inanimate things to bring forth their proper praiſes to God.

9. This duty hath ſuch acceptance with God, that he hath put a double honour upon it, 1. In this World, 2. In the World to come. 1. *Here* God hath honour'd it with gracious effects

effects far above the reach of either Nature or Art in two things. (1.) *In allaying the evil Spirit*, 1 *Sam.* 16. 24. The ſound of *Davids* Harp (which could not be available alone) was quickened with the ſpiritual Song (wherein the breathings of the Spirit were) theſe altogether made *Saul* well altogether. (2.) *In Miniſtring to the good Spirit*, 2 *King.* 3. 15. *Eliſhah* (finding himſelf indiſpoſed) calls for a *Minſtril* (ſuppoſed to be ſome Godly *Levite*, skilful in ſinging *Davids Pſalms* upon his Inſtrument of Muſick) this prepared him for Prophecying, which (without Divine influence) it could not have effected. 2. *Hereafter* God honours it with making it the only and whole work of the other World, where ſighing is turned into ſinging; ſighing *Hoſannas* into ſinging *Hallelujahs*. *David* awakes up his glory to ſing on Earth, *Pſal.* 57. 8. but ſinging in Heaven ſhall be glory it ſelf, 'tis a grace *here* as 'tis glory *hereafter* it will be work and wages both in a better World.

10. The ſeventh Argument for the Ordinance of Singing is, 'tis profitable to the Church (as well as comfortable to Man and acceptable to God) in as much as it hath a greater Communion unto mutual edification in it, than in other Ordinances, *Eph.* 5. 19. *Speaking to your ſelves herein, &c.* And *Col.* 3. 16. *Teaching and admoniſhing one another hereby*; this is done, not only as there is a perſonal performance of every

acceptation) was after both his praying and praiſing work, 1 *King.* 8. 55,56. & 62. He bleſſes the Lord in a ſtanding poſture (as well as the People) when he had done praying to the Lord in a kneeling poſture, *Ver.* 54,56,57. and this Ordinance of Singing praiſes to God is the more acceptable to him, as it hath a more copious and ample profeſſion of Piety in it, (than in other Ordinances) when the *word of Chriſt dwels in us Richly*, to make us Sing indeed, *Col.* 3. 16. for 'tis an Ordinance that contains in it an univerſal perſonal performance and Action; every one muſt be an Actor in ſounding out the praiſes of the God of *Iſrael*. *Pſal.* 148. 11, 12, 13. Both *Princes and Peaſants*, *both young Men and Maidens*, *both old Men and Children*. None are too high to do God Homage in their perſons (not by a proxy) but as they are bound to do it (as men) ſo they are doubly-bound to it (as great men) and none are too low to pay this tribute of perſonal praiſe to God. Hereupon the Pſalmiſt Summons in all things to pay their Rent to God, he Factouring (as it were) among all Animate and Inanimate things to bring forth their proper praiſes to God.

9. This duty hath ſuch acceptance with God, that he hath put a double honour upon it, 1. In this World, 2. In the World to come. 1. *Here* God hath honour'd it with gracious effects

effects far above the reach of either Nature or Art in two things. (1.) *In allaying the evil Spirit*, 1 *Sam.* 16, 24. The ſound of *Davids* Harp (which could not be available alone) was quickened with the ſpiritual Song (wherein the breathings of the Spirit were) theſe altogether made *Saul* well altogether. (2.) *In Miniſtring to the good Spirit*, 2 *King.* 3. 15. *Eliſhah* (finding himſelf indiſpoſed) calls for a *Minſtril* (ſuppoſed to be ſome Godly *Levite*, skilful in ſinging *Davids Pſalms* upon his Inſtrument of Muſick) this prepared him for Prophecying, which (without Divine influence) it could not have effected. 2. *Hereafter* God honours it with making it the only and whole work of the other World, where ſighing is turned into ſinging; ſighing *Hoſannas* into ſinging *Hallelujahs*. *David* awakes up his glory to ſing on Earth, *Pſal.* 57. 8. but ſinging in Heaven ſhall be glory it ſelf, 'tis a grace *here* as 'tis glory *hereafter* it will be work and wages both in a better World.

10. The ſeventh Argument for the Ordinance of Singing is, 'tis profitable to the Church (as well as comfortable to Man and acceptable to God) in as much as it hath a greater Communion unto mutual edification in it, than in other Ordinances, *Eph.* 5. 19. *Speaking to your ſelves herein*, *&c.* And *Col.* 3. 16. *Teaching and admoniſhing one another hereby*; this is done, not only as there is a perſonal performance of every

every ones part in this duty (above others) but alſo as there is a ſhoring up of one anothers Spirits and Affections in it; like City-buildings that bear up one another; not like thoſe in the Country that ſtand alone and bear up themſelves upon their own ſingle bottom: beſides when this ſinging work is carryed on [ὁμοθυμαδὸν] with joint conſent, this heaves upward everyPetition more forcibly,and takes Heaven (as it were) by ſtorm and violence, eſpecially when Melody is made in the heart, which is the beſt Tune to every *Pſalm*. Can the roaring Boys of the World, ſtir up and provoke one another to Mad Merriments (among their Cups) by their looſe and lewd Catches; and may not the Saints provoke one another, (*Heb.*10.24.) unto a Spiritual jollity (in a ſober ſenſe) to be expreſſed in *Pſalms*? When Spiritualized unto Spiritual Songs, this is good fellowſhip of the beſt ſort.

11. 'Tis pitty then, that this honouring God with our glory(as *David* that ſweet ſinger of *Iſrael* calls it, *Pſal.* 57.7, 8.) ſhould have ſo much diſhonour and diſgrace caſt upon it, either as to manner, or as to matter,either by thoſe that are good, or by thoſe that are evil. The *Papiſts* and *Popiſh* perſons do indeed deride us for ſinging *Geneva-Jiggs*, (as they ſtile the ſinging *Pſalms*.) And others cry the duty down as a Novelty; whereas the Antients tell us, that Chriſtians (in their times) were

were wont to ſing *Pſalms* in their very journeyings. And that Maids and Servants made it their practice in their daily work; aſſuredly the *Devil* would do to the Church now, as *Balak* (with (the *Devils ſpel-man*) *Balaam*) would have done to the Church in the Wilderneſs, who, when he could not cut off the whole Camp of *Iſrael*, would be content to *have part thereof curſed*, *Num.* 23. 13. & 27. Thus *Satan*, when he cannot Plunder the Church of all the Ordinances at once, he will play at ſmaller-games (rather than be Idle)and endeavour only to cut her off from this Ordinance and the bleſſing of it.

12. Now to Anſwer the Objections which is the ſecond thing propounded; The firſt Objection is, that ſinging is comely for the upright only, *Pſal.*33.1. So none elſe ought to Sing praiſes but they. Anſwer the firſt, the word (only) is not in the Text, and it may be duty in ſinners, as well as comely in Saints; 'tis true, high Speech (ſo praiſe is, being the proper work only of glorifyed Saints, and of glorious Angles) becomes not a fool, *Prov.* 17. 7. Or a *Nabal*, *Hebr.* that is a ſapleſs or worthleſs fellow, in whom all true worth is withered; God likes not fair words that come out of a foul Mouth; why do ſuch take Gods word in their Mouth, when they hate to be Reformed? *Pſal.* 50. 16, 17. The lepers lips ſhould be covered according to the Law,

Levit.

Levit. 13. 45. and [*laudari ab illaudato*] to be praiſed by a praiſleſs perſon is no praiſe at all. Chriſt ſilenced thoſe *Devils* that confeſſed him *The Son of the Moſt High God*, *Mark* 5. 7. *Luke* 4. 41. O then rather cover your lips (with the leper) or reſolve to reform and let not your life give your lips the lie, but be not as the *Blacks* that are white in the Mouth only.

13. The ſecond Anſwer to this firſt Objection is, all perſons (bothSaints and Sinners) do lay under an Obligation to this duty (as it is both a natural and a moral or inſtituted duty, as before) 'tis a duty enjoined upon all, though all cannot perform this duty alike, and after a comely manner or with anEvangelical Spirit. 'Tis true, the old heart cannot ſing the new Song, *Pſal.* 33. 3. the new Song before the Throne, *Rev.* 14. 3. or the Song of the Lamb, *Rev.* 15. 3. *For ſhould a man Sing a good Song with his Voice, and play a bad one upon his Inſtrument, it would make but an ungrateful grating Noiſe*: So it is with them whoſe lips and lives are not Relatives, and whoſe Actions contradict their ſayings and ſingings: yet every thing that hath breath ſhould praiſe the Lord, *Pſal.* 150. laſt. and ſuch as cannot do, what they ought, they (reſolving to reform) ought to do, what they can; Seeing the poſitive command for this duty is general and univerſal: Sing to the Lord,

Lord, all the Earth, *Pſal.* 96. 1. and make a joyful noiſe, all ye Lands, *Pſal.* 100. 1, 2. *and Sing to the Lord, all ye Kingdoms of the World, Pſal.* 68. 32. The duty is grounded upon the Soveraignty of God, as he is a great God, and a great King above all Gods, *Pſal.* 95. 3. and as his works of Creation and Providence, extendeth to all the Sons and Daughters of Men, *Pſal.* 145. 6. to 10. Therefore the *Pſalmiſt* inſers (and we with him) O that (All) men would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of Men, *Pſal.* 107. 8, 15, 21, 31. 'tis oft over, again and again.

14. The ſecond Objection is, we may not Sing with a mixt multitude, that do but take the name of the Lord in vain; hereby we do but partake of their Sin, and ſo make it our own. Anſwer the firſt, when *Moſes* and the Children of *Iſrael* Sang that Famous Song, *Exod.* 15. 1. there was not only a mixt multitude among them at that time (as is expreſly mentioned, *Numb.* 11. 4.) but alſo ſuch of the Children of *Iſrael*, that ſoon forgat the works of God, and tempted Chriſt in the Wilderneſs even of thoſe that Sang his praiſe, *Pſal.* 106. 12, 13, 14. and 1 *Cor.* 10. 9. And the Song of *Moſes* (recorded in *Deut.* 34.) was appointed to be Sung by the Children of *Iſrael*, not only in their upright ſtate, but alſo in their ſtate of Apoſtacy, that it might teſtifie againſt them

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as a ſtanding Witneſs, *Deut.* 31.19,21,22,29. even by ſuch it was to be Sung, as *Moſes* knew would (after his death) corrupt themſelves utterly: (and the New Teſtament alſo, *Act.* 13.44.) tells you, that almoſt the whole City of *Antioch* (the greateſt part whereof were poor *Pagans*) came together to hear the Word of God; and though the Apoſtle managed the work both in praying to God, and in praiſing of God, yet may it not be call'd confuſion, if the whole Aſſembly ſaid [*Amen*] to all. This ſaying [*Amen*] by the people gave their aſſent to both Prayers and Praiſes, 1 *Cor.* 14. 16. And was an univerſal acting perſonally in Gods worſhip, as well as perſonal ſinging is.

15. The ſecond Anſwer is, though Sinners (which drive the trade of Sin) do Sin in the manner of ſinging (becauſe they do it not after a Spiritual manner) yet they do not Sin in the matter of the duty, which is plainly Obligatory to all, though it be comely only in Saints: he doth *bonum*, though he doth it not *bene*, and yet the Saints (themſelves) may Sin in the manner of it too as well as ſinners: alas none of us know either how to pray, or how to Sing, (but as the Spirit helps our Infirmities, *Rom.* 8.26.) ſo as to ſing after a gracious manner, and to make Melody in our hearts to the Lord; and no ſufficient Reaſon can be rendred, why Saints ſhould diſcontinue their duties, becauſe ſinners do own God, and their own duty

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(both by the light of Nature, and the Law of God) enjoyned them. *Paul* both prayed and gave thanks to God in the preſence of them all, *Act.* 27. 35. even among poor *Pagans*, rude Mariners and Souldiers, that truſted to their own wiſdom more than to Gods word, *Ver.* 11. and that would have kill'd *Paul* notwithſtanding all his kindneſs to them, *Ver.* 42. he doth not diſcontinue his Devotion and duty upon the account of a mixt multitude; beſides God delighteth that his will ſhould be obeyed, and abhorreth that his Law ſhould be diſobeyed even by ſinful men, as in *Sauls* caſe 1 *Sam.* 15.22,23. and in *Ahabs*, 1 *King.* 21. 27,28, 29. God knows how to allow (yea) and to reward that which is his own, when yet he takes no pleaſure in the ſinful manner of the performance of a Divine duty.

16. The third Anſwer is, there is a parity of Reaſon put upon both praying and ſinging, *Jam.* 5.13. *is any afflicted, let him pray, is any merry, let him ſing Pſalms.* The ſtreſs of both theſe duties lays not ſo much upon the qualification of man, as upon the commandment of God: and though ſinners cannot ſing with grace in their hearts, yet this excuſes them no more from ſinging than from praying, both which are alike general duties to all mankind and not peculiar to Saints: the very light of nature preſſed *Jonahs* Mariners to pray in a ſtreſs, *Jon.* 1.6. And the Moral precept that

forbids *Atheism*, commands prayer which is an owning of God. He is *Davids* Atheistical fool, that saith in his heart there is no God, and that calls not upon God, *Psal.* 14. 1, 4. Hence it is inferred, that though carnal, ignorant or prophane people cannot sing as they ought, no more can they pray as they ought; yet as this excuses them not from praying work, neither can it from singing work; whatever is not done with Faith is Sin, *Rom.* 14.23. without Faith there can be no pleasing of God, *Heb.* 11. 6. as to pray (so to sing) without Faith is sin, yet not to pray at all is a greater sin; for the former is formality, but the latter is *Atheism*, which is the worse of the two.

17. The third Objection is, Singing is but Temple-worship, and should be assisted with Instruments of Musick, &c. Answer the first *Moses* and *Deborahs* Song was long before the Temple. 2. The Song of the Lamb, *Rev.* is taken out of several *Psalms*. 3. Praying was Temple-worship, & was attended with Incense (*there*;) as well as singing was with Musical Instruments (*there*;) and so the Argument lays as strong and as *Cogent*, for abolishing the duty of praying now as well as of singing. 4. Singing to Instruments (then used) were only Typical, and so but temporary belonging to the Ceremonial-worship, and so is ceased; but accommodated to the Church during her [illegible] nor[illegible]

nority, *Gal.* 4. 1, 2. but ſinging with heart and voice is Moral-worſhip, and ſo to abide among the mature heirs: the Ceremonial and Pompous part of Temple-worſhip is done away, but the moral part (in ſimplicity and gravity) remaineth; and now no voice ſhould be heard in the Church but ſuch as is ſignificant, and is edifying by ſignification (which the noiſe of Inſtruments cannot be) 1 *Cor.* 14. 10, 11, 26. and in that Prophecy of the Gentiles Converſion, *Pſal.* 95. *We are commanded to make a noiſe with Pſalms, but not with Inſtruments,* Ver. 1, 2.

18. Briefly, the fourth objection is, *but we are bidden to ſing the word of Chriſt, Col.* 3. 16. not the words of *David* now. Anſwer firſt, *David* writ his *Pſalms* in the Spirit of Chriſt, 2 *Sam.* 23. 2. the Lord (Chriſt) had ſpoken by the mouth of his ſervant *David, Act.* 4. 25. 'Twas the Rock (Chriſt) that ſpake to and by *David*, and made him the ſweet ſinger of *Iſrael*, 2 *Sam.* 23. 1, 3. All the holy Scriptures by which you muſt be guided here, and Judged hereafter) is wholly the words that Chriſt hath ſpoken, *Joh.* 12. 48. So that while you ſing the *Pſalms* of *David*, &c. *you do verily ſing the words of Chriſt.* 2. Anſwer, the *Hebrew Titles of* Davids *Pſalms*, be [*Miſmorim, Tehillim*, and *Shurim*] which doth expreſly correſpond with the expreſs phraſe of the Apoſtle, *Eph.* 5. 19. *Col.* 3. 16. *Pſalms, Hymns,*

and *Spiritual Songs*; wherein he plainly points out the uſe of *Davids Pſalms*, as being alſo the word of Chriſt and richly ſuiting to all Conditions: and ſuch *Pſalms* which cannot be ſung as your experience, yet may you ſing them for your inſtruction. Divine truth is the ſame in Meter, that it is in Proſe, and may as well be ſung as read. 3. Anſwer, Such *Hymns* as are compoſed by any now (ſuppoſe they be free from the raſh and raw Eructations of a private Spirit, which cannot edifie as it ought, 1 *Cor.* 14. 26.) yet as coming from an ordinary gift only (for God no where promiſed another Gift) it muſt needs (infinitely) fall ſhort of thoſe Scripture *Pſalms*; compoſed by the holy Pen-men of the Word, to whom the Lord vouchſafed ſuch an High Publick and Infallible Conduct, in Compoſing what was conſigned to the uſe of the Church for ever; theſe muſt excel private *Hymns*, as much as the holy Scripture exceeds all other Books whatſoever.

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CHAP. VII.

The fifth Religious duty, or walk of a Chriſtian is Godly Conference:

1. NOw to manage your ſelf in this fifth walk of Chriſtianity, Conſider you muſt firſt have a New heart, and then you cannot want a New tongue, for where Chriſt comes he makes all new, *Rev.*21.5. and 2 *Cor.* 5.17. a New Conſtitution, a New Communication, and a New Converſation: not only a New heart, and a New life, but alſo a New ſpeech; he turns [to his Redeemed] a pure Language, *Zeph.*3.9. Or *Heb.a lip of Excellency, Prov.*17.7. as choice Silver (that hath a good ſound,) *Prov.* 10.20. So as to feed many by adminiſtring grace to all hearers, *Eph.* 4. 29. *So that this New tongue ſhall ſcatter Pearles,* Matth. 7. 6. *and caſt abroad Rich Treaſure,* Matth.12.35. *yea, even Apples of Gold in Pictures of Silver,* Prov.25.11. yet none of this can be, till Chriſt caſt in a cruiſe full of the ſalt of grace into the Fountain as *Eliſha* did, 2 *King.* 2. 20, 21, 22. *and healed the waters:* for as is the Fountain, ſo are the ſtreams ſweet

or bitter, the ſtreams cannot riſe higher, nor run better than is the ſpring; *qualia principia, talia principiata*, as is the cauſe, ſo are the effects good or evil; as is the Tree, ſo are the Fruits, and as is the Treaſure, ſo are the expences: an evil Man out of the evil Treaſure of his heart, brings forth nothing but rotten and corrupt Communication, *Mat.* 12. 35. the Bell is known by the Clapper whether it conſiſt of good metal or bad: what kind of water is in the Well, the ſame will be in the Bucket, and what is in the Ware-houſe, the ſame will be in the Shop; So whatever is in the heart, the ſame will be in the mouth, *for out of the abundance of the heart the mouth ſpeaketh; the heart of the wicked is little worth, Prov.* 10. 20. *till Chriſt renew it, for and in you.*

2. Conſider your ſpeech (alſo muſt be ſeaſoned with Salt, *Col.* 4. 6. even your common Communication and Conference muſt be ſeaſoned with grace, that you may leave the ſavour of grace in all places and companies wherein you come, as thoſe meats that are moſt apt to putrifie, are moſt poudred; So that unruly member the Tongue, *Jam.* 3. 6. is apt to have rotten and putrified Diſcourſe [λόγ Θ σαπρὸς] *Eph.* 4. 29. unleſs it be well ſeaſoned with the ſalt of mortification and of that Chriſtian wiſdom which is from above: upon this uncomely part you muſt put on the

greateſt

greateſt comelineſs, 1 *Cor.* 12. 23. that your Mouth be not as the unclean veſſel (under the Law) that wanted a covering, *Numb.* 19. 15. you muſt have the covering of the Spirit, *Eſa.* 30. 1. that will let no corrupt Communication, no rotten diſcourſe, no obſcene borborology nor filthy ſpeeches come from you, while God (by his Spirit) keeps the door of your lips, *Pſal.* 141. 3. ſtinking breath proceeds from ulcerated lungs; and ſuch as have their Excrements come out of their Mouths, have that mortal and deſperate diſeaſe (call'd *Miſerere mei*) upon them: 'tis very unlikely that ever the holy God entred into ſuch an Houſe, and ſuch an Heart that hath ſo unclean a door, that hath not God, (1.) in their heads, *Pſal.* 10 4. nor (2.) In their hearts, *Pſal.* 14. 1. nor (3.) In their words, *Pſal.* 12. 4. no nor (4.) In their works nor ways, *Tit.* 1. 16. he is [ἄθεος] an Atheiſt, *Eph.* 2. 12. that is thus without God (any way, every way) in the World. They were not Sons, but two Baſtards, that would dare to ſhoot their Arrows againſt the dead body of their Father (according to the determination of the Judge, Judging which of the three was the right heir of his Fathers goods) but he that was angry with them both for ſo doing: and ſurely thoſe cannot be the right heirs of Heaven, that dare frequently ſhoot their venemous Arrows of blaſphemous Oaths at the heart of God.

3. Conſider that God hath a book of Remembrance, wherein to write down all that men ſay (as well as do,) *Mal.* 3. 16. in order hereunto he hearkens what Sinners ſay, *Jer.* 8. 6. as well as Saints. That he may make Remarkable mention of them (at leaſt at the laſt day? when all ſhall be either juſtified or condemned by their words, *Mat.* 12. 36, 37. Idle, as well as evil words, and waſte as well as wicked words, muſt then be accounted for in that great *Ampitheatre*; *Plato* thought it meet that mens ſpeeches at meals and meetings ſhould be written; ſhould this *Platonick* propoſal be put into practice, O what ſtrange Records would they be; and yet though men do not Regiſter them, God doth: you have need therefore to take heed to your ways, that you offend not with your tongue, *Pſal.* 39. 1. which was a leſſon that old *Pambus* was 30 Years in diligently learning it, yet profeſſed he could not yet take out that one Leſſon: God (in that infinite wiſdom wherein he made all things) hath ſet a double hedge afore this unruly member (the tongue) to wit, of teeth and lips, to keep it up and in; and he hath alſo placed it 'twixt the brain and the heart, that it might take counſel of both, neither will he ſuffer Children to ſpeak, till they have wit and underſtanding to guide them in their ſpeaking; and thoſe that are deaf, are alſo dumb, becauſe they cannot hear Inſtruction, nor

nor learn wiſdom that they might ſpeak adviſedly and to Edification.

4. Conſider that eſpecially God regards, rewards and records what the Saints ſpeak one to another of him in the duty of holy conference, as well as what they ſpeak one with another to him in holy Prayers, *Mal.* 3.16. This duty ſhould be often done, 'tis well pleaſing to God; for (1.) *Elijah* was taken up into Heaven out of this Ordinance, 2 *King.* 2.11. (not either out of Prayer or Meditation) but (as they were going on and talking) he knew beſt, what was fitteſt to be done, and happy is that man whom his Maſter when he cometh ſhall find ſo doing, *Mat.* 24. 46. and (2.) The two Diſciples going to *Emmaus*, and talking together of Chriſts death (as *Elijah* and *Eliſhah* of (his) Tranſlation) Chriſt comes to them and made the third Man, and they had fire (as the other had a Chariot of fire) came to them and made their hearts burn within them, *Luke* 24.14,17, 32. Chriſt was known to them, and ſtayed with them, and he will be ſtill in the midſt of two or three that meets for holy Conference, *Mat.* 18. 20. Yea (3.) Chriſt himſelf (who is a whole cloud of witneſſes in himſelf) hath ſanctified this Ordinance, by his conferring with *Moſes* and *Elias* about his [τὴν ἔξοδον] departure (as of *Iſrael* out of *Egypt*) *Luke* 9. 31. at this Sacred *Synod* (wherein *Moſes* and Chriſt, the Law and the

the Goſpel did well agree) was Chriſts glorious Transfiguration: let this Ordinance be one of your Goſpel-walks, and Divine fire a Chariot of fire, yea, Transfiguring grace and glory in Gods preſence may come upon you: be a Companion of thoſe that fear God, *Pſal.* 119.63. *Noſcitur e Socio*, &c. A man is known hereby, and by conference as the Bell (whether crack'd or ſound) by its Ringing; Gods Jewels will often confer together, *Mal.* 3.16,17.

CHAP. VIII.

The ſixth Religious duty or walk of a Chriſtian is in the two Sacraments.

1. THough the word [Sacrament] being a Latin word (as Ornament, Element) not a *Greek* or *Hebr.* word, (in which Language the Scriptures were written) be not found in the Scripture, yet may it not be quarelled with on that account, for neither the words [Trinity, Omniſcient, and Omnipotent, *&c.*] are found in it, and 'tis enough the things (though not the Names) be found therein, for God doth

doth not bind us up to the latter (though we should hold fast the form of sound and wholsome words, 2 *Tim.* 1.13.) But to the former which are variously expressed according to the various *Idiome*, or propriety of speech in every Nation and Language that Translates the Original. *Hebr.* Oth. in the Old Testament) and [σφραγὶς καὶ σημεῖον.] *Greek* words in the New Test. signifies (all of them) Sacrament, *Gen.* 17.11. *Rom.* 4.11. So likewise Ἀντίτυπον, 1 *Pet.* 3.21. And ὑπόδειγμα, *Heb.* 8.5. and 9.23. have the sense with the Latin word [Sacrament] but to find Latin words in the *Hebr.* or *Greek Bible*, none can rationally expect. There is nothing more clear in Scripture than this, that God hath instituted visible Signs and Seals of the promises of his grace to man, that are as visible Sermons to him, for the more effectual exciting of our dull minds; Hence *Augustin* calls a Sacrament [*quasi Visibile & Spectabile verbum*] God hath added Sacraments to his word, to be as a visible word; (1.) Assuring us that he dallieth not with us in his promises, (2.) Propounding Spiritual things to us after a corporal manner (as *Chrysostome* saith) and (3.) To make his promises more *Authentick* and of greater validity to us as the deed (drawn by the Notary) is forcible, when the Hand and Seal are fixed and annexed to it. Yea (lastly) to be *Symbols* of the true Religion (distinct from that of Infidels and Indians)

this

thus *Adam* had his Sacraments even in h
ſtate of Innocency, for being made up an Eart
ly body, he had earthly Elements to inſtru
him, as the Tree of Life was a Sacrament
Immortality and Incorruption, and the Tre
of knowledge of his probation and tryal of h
Obedience, *Gen.*2.17. and 3.22.

2. If the firſt man ſtood need (as the wiſ
dom of God then judged) of viſible Sign
in his ſtate of perfection, how much more dow
ſtand in need of them in our ſtate of Imper
fection: we ſhall certainly need them till w
come to Heaven; ſo long as we are not (as yet
come to our Reſt and to our Inheritance, *Deu*
12.9. (*Heb.*4.3,8. Our Sacramental *Mann*
muſt not ceaſe, till we eat of the Corn of th
land of promiſe, *Joſh.* 5. 11, 12. In Heaven
(indeed) when that which is perfect is come
then that which is imperfect ſhall be done
away, 1 *Cor.*13.14. when we are become al
Spiritual, then we ſhall have no need of Sa-
craments; but Chriſt will be our all in all;
no Temple ſhall be ſeen in the ſtate of glory,
for the Lord and the Lamb ſhall be the Tem-
ple of it, *Rev.* 21.22. but while we are here
in the Church Militant (and not come to the
Church Triumphant made perfect in Heaven,
*Heb.*12.23.) we have need of all the helps that
God hath provided, and Chriſt hath purcha-
ſed for us; we have need both of the word
and of the Sacraments. 1. Of the word to
convert

nvert us, and 2. Of the Sacraments to con-
m us, the word is the Spirits Inſtrument to
get and begin life, and therefore is it pro-
unded unto every Creature, *Mark* 16. 15,
t the Sacraments are the Spirits Inſtrument
ly to nouriſh life begun and begotten, and
erefore adminiſtred to thoſe only that (in
e Judgement of Charity) are ſuppoſed to be
ew Creatures; to wit, ſuch as be members
the Church, *Heb.*13.10. 1 *Cor.*1.2,3. with
hap. 10. and 11.

3. The Sacraments (which preſent to the
ye, as the word propounds to the Ear) are
part of Divine worſhip; ſome duties where-
f are natural, as Prayer, *&c.* But this is
roperly Inſtituted worſhip proceeding from
ne *Nomothetical*, or *Legiſlative* Authority
f God, *Eſa.*33.22. who only hath power to
ppoint Sacraments. Thoſe of the old Teſta-
ent had a Divine appointment and inſtitution
o wit, Circumciſion, in *Gen.* 17.9. and the
aſſover, in *Exod.*12.12. So likewiſe the two
acraments of the New, to wit, *Baptiſme*, in
*Matth.*28.19. and the Lords Supper, in *Matth.*
6.26. and the things ſignified in both thoſe
rts of Sacraments (Old and New Teſtament)
ere one and the ſame, to wit, Chriſt and his
enefits, although the Rites and outward ma-
erials were differing: yet the Divine Image
nd Superſcription, was equally ſtamp'd upon
oth, to make them currant Coin.

4. The

4. The *Romaniſts* would (indeed) have mo
than two Sacraments of the New Teſtamen
foiſting in other five as equal *Corrivals* of t
two, to make them ſeven; and the Sublim
Speculation of *Tyraboſco* (Patriark of *Venic*
may not be omitted; This *Seraphick* Doct
undertakes to aſſure the world that there mu
be ſeven Sacraments, and neither more no
leſs; and his proof is this, becauſe there we
five Loaves and two Fiſhes, (wherewith Chri
ſed the people, *Luke* 9.13.) and neither mo
nor leſs: [Ω βαθος] O the depth of th
Doctor *Dunce* his Notion! 'tis a Myſtery
Myſteries, and (if it would not ſpoil his Num
ber) might ſtand for another Sacrament. Bu
herein he hath done well to make a diſtinctio
'twixt the two and the five; for as the tw
Fiſhes were things of Gods making, and th
five Loaves were things of the Bakers making
So the two Sacraments (to wit, *Baptiſm* an
the *Lords Supper*) are true, proper, an
genuine Sacraments (Gods Creatures, and
Gods making (as the two Fiſhes were) but th
other five (to wit, Confirmation, Penance, Ex
treme Unction, Orders and Marriage) have th
knavery of the Baker in them; made up mor
of courſe Bran than of fine Meal, they ar
of the *Popes* making, and not of God: the
are bread of deceit, and not ſanctified food
as are the two Sacraments of the Goſpe
inſtitute

inſtituted by Chriſt, and not invented by *Antichriſt.*

5. The main and principal conſtitutive parts of a true Sacrament be three, to wit, [*Verbum, Signum, & Signatum*] the word, the Sign, and the Thing ſignified, (1.) There muſt be the word of Divine Inſtitution under the Covenant of grace; which yet is not the form of a Sacrament, but the efficient cauſe (inſtrumentally taken) by which God (out of his tender compaſſion to us) maketh for us a Sacrament [*accedit verbum ad Elementum & fit Sacramentum.*] The word of Inſtitution comes to the Element, and makes it a Sacrament, ſaith *Auguſtine.* (2.) There muſt be the outward Sign ordained of God, and not to be altered or adulterated by Man; and when the inſtituting word is applyed hereunto, then doth it begin to ſignifie truly to us ſomething that is Divine and Heavenly, and that not of its own nature, ſo much as through the Ordination and Appointment of God. Thoſe are called Sacramental Elements, which do Sign and Seal the Covenant 'twixt God and Man. (3.) There muſt be the thing ſignified, to wit, the inward grace of Chriſt promiſed (in the word) to be annexed to thoſe ſacred *Symbols*, and ſignified by them.

6. Thus the five *pſeudonomous* or Mock-Sacraments of the *Romaniſts* are juſtly exploded by Proteſtants, ſeeing they, (1.) Have

not

not any Divine inſtitution to make them Goſ
pel Sacraments, nor (2.) Have they any out
ward Sign ordained of God for them, no
(3.) Any promiſe of grace annexed to them
for the benefit of thoſe that uſe them as Sa
craments. But the two ſtanding Goſpel Sa
craments, hath all thoſe ingredients and con
ſtituting qualifications; as (1. *Baptiſm* hath
(1.) An outward Element ordained of God
to wit, [Water] and (2.) A Divine inſtitu
tion by our Lord Chriſt, *Math.*28.19. an
(3.) It hath alſo the promiſe of Remiſſion o
Sin annexed to it, *Mark.* 1.10. and *Act.*2.38
and ſo (2.) The Lords Supper hath, (1.) It
Elements appointed by Chriſt, to wit (Brea
and Wine,) *Matth.*26.26. and (3.) The wor
of inſtitution (*do this in remembrance of me*
Luke 22.19. yea and (3.) A promiſe annexe
(of partaking of the benefits of Chriſts bod
and blood, for our nouriſhment to life eterna
*Joh.*6.50,51,53,54,55,56. *Therefore thoſe tw*
only are the true Goſpel Sacraments.

CHA

CHAP. IX.

Of Baptiſm; the firſt Goſpel Sacrament, to wit, that of Initiation.

THoſe two are the only Sacraments, (which we may ſafely ſay) did flow out of the ſides of our dear Saviour, *Joh.* 19. 3, 4. when his *Pericardium* was pierced by the ſouldiers ſpear, (which nature hath filled with water to cool the heat of the heart) there came out blood and water; and this the ſame *John* alludes to in his Epiſtle, 1 *John* 5. 6. when he ſaith that Chriſt came by water and blood; not by water only, but by blood alſo. Not only to teach us, that he juſtifies none by his merit, but whom he ſanctifies by his Spirit; the grace of Juſtification, held out in the blood, is alwaies accompanied with the grace of Sanctification, held out in the water) but alſo to ſhew, which be the two only Goſpel-Sacraments that he hath ordained for, and beſtowed (as pledges of his love) on his Church (his Spouſe) which was taken out of his ſide al-(as well as thoſe Sacraments) juſt as *Eve* was taken out of the ſides of *Adam*, *Gen.* 2. 21, 22, 23. The five *Popiſh* Sacraments came not

out of the ſide of Chriſt (as Sacraments for h
Bride) but out of the ſide of *Antichriſt*, bein
his mere Inventions, and none of Chriſts hol
Inſtitutions, and ſo to be abhorr'd, as ſuch.

2. Thoſe two Goſpel-Sacraments Chriſt hat
appointed, the one for a Sacrament of Initia
tion, and the other for a Sacrament of nutri
tion. The former once only to be adminiſtre
to one and the ſame Subject, and the latter t
be often according to the Inſtitution: and th
of *Auguſtin* may paſs as a plauſible Reaſo
[*Semel Naſcimur, ſæpe Paſcimur,*] We are b
once born, but we are often fed: feeding is
daily work, [*as often*] *as ye eat this bread, a
drink this blood, ye do ſhow the Lords death t
he come*, 1 *Cor.* 11. 26. Firſt of the firſt, to w
Baptiſm, in the general, 'tis a fleeing fro
wrath to come, *Matth.* 3.7. and a running
Chriſt (as to a Sanctuary) for Salvation fro
that wrath: the *terminus a quo*, or what
fled from, doth ſuppoſe that there is a (*te
minus ad quem*) or a City of Refuge to run
for ſafety, *Prov.* 18.10. In caſe Malady be n
without a Remedy. Hence the Phariſees a
ſaid to Reject the Counſel of God agai
themſelves, and were [*Ingrata gratiæ Dei*]
Ambroſe ſpeaketh, ungrateful to the grace
God, *Luke* 7. 30. being the more backwa
when they ſaw the people ſo forward.

3. *Baptiſm* doth alſo [now] ſave us, ſ
the Apoſtle, 1 *Pet.* 3.21. as the Ark did N

nd his Family, from the deluge of Divine
rath that deſtroy'd the old World. Firſt, 'tis
id to ſave us, as 'tis called the *Laver* of *Re-*
eneration, and the *Baptiſm* of *Repentance*, and
he waſhing of the *New-birth*; and a being
aptized with the Holy Ghoſt, and with fire,
s well as with water) *Tit.* 3.5. *Eph.* 5.26,&c.
his ſaveth, yet not as the efficient cauſe of
lvation, for that is Chriſt alone; nor yet
s a neceſſary Inſtrument, for that is Faith
lone; but only as a pledge of Salvation, and
s a badge of the ſaved: you muſt look upon
as a ſpecial favour from God to you, that he
th given you this Goſpel-Ordinance: and
condly, 'tis ſaid to ſave us (*now*) to ſhew
e permanency of its uſe and efficacy, to that
ul which makes a believing uſe of it; 'tis
fectual to ſeal up Salvation whenſoever a
an repents and believes. Hence *Baptiſm* is
ne once for all, and not to be renewed.

4. *Baptiſm* was firſt adminiſtred at that very
ace, where the people of *Iſrael* paſſed over
rdan, to wit, at *Beth-abara*, *Joh.* 1. 28.
Beth-bara, *Judg.* 7. 24. *Joſh.* 3. 8. It ſigni-
s *Trajectum*, or place of paſſage for *Iſrael*,
hich was their entrance into *Canaan*; ſo
ptiſm is into the Church: *Baptiſm* was there
t adminiſtred, where it had been of old
reſhadowed, the Famous Acts both of *Jo-*
uah and *Jeſus* (which are plain *Synonyma's*)
ok their happy beginning at one and the ſame

place, and like as *Israel*, after they had passe
over *Jordan*, were circumcised, *Josh.* 5. 3. *be*
fore they received the Land of promise by lot
Inheritance, *Josh.* 14. 1, &c. So after you hav
been *Baptized*, and thereby enrolled amon
the Citizens of the *New-Jerusalem*, the rem
nants of sin, and superfluity of naughtiness, yo
must daily pare off by the practice of morti
cation, *Jam.* 1. 21. *before you can come to i*
herit the Kingdom of Heaven. You must hav
confession of sin, and confusion of sin too
for (1.) 'Tis that man only that is wakene
out of his dream, that can tell his dream;
'tis only he that is wakened out of his sin
that can clearly confess his sins in token of h
true Repentance: And (2.) This confession
sin must have confusion of sin joyned with
otherwise all your words of confession are b
empty wind, and all your very tears of co
trition are but insignificant water; not o
the filthiness of the flesh must be put away, b
there must be the answer of a good conscien
too, 1 *Pet.* 3. 21.

5. The place of your *Baptism* is your *Be*
sheba, which signifies the Will of an Oa
for there you swear (as *David* did, *Psal.* 1
106.) to keep all God's Commandments. N
God will not own those that are a generat
of Vipers (though *Baptized*) who bring
forth fruits meet for Repentance, that we
just as much as Repentance doth in the balla

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ion, who

f the Sanctuary, that may parallel it and rove it to be a right Repentance never to be pented of, 2 *Cor.* 7. 10. the whole courſe of our life muſt be ſuch as becomesRepentance, d may evince, evidence and juſtifie it; yea our life muſt amount to as much as Repenance comes to, otherwiſe your *Baptiſm* is no ark of your being God's Child,but rather the rand of a fool; that firſt maketh a Vow, and en breaketh it, *Eccleſ.* 5.3. If God hath dealt ſeverely with ſuch as have been guilty of rjury, and playing faſt and looſe with men s with *Zedekiah*, *Ezek.* 17. 18. and *Shimei*, *King.* 2. 43.) how will God revenge the arrel of his Covenant? *Levit.* 26. 25.

6. Such as add not holineſs of life (which the anſwer of a good conſcience) unto their ternal profeſſion, are no better than ſo many *negado's*, who (though they have given their mes to Chriſt in *Baptiſm* and profeſſion) do ainly renounce their *Baptiſm*, forſake their lours, and leaving Chriſt (the Captain of lvation, *Heb.* 2. 10.) in the open field, they n away from him to the Enemy. Thus unre-nerate *Iſrael* is (as black) as *Æthiopia* to od, *Amos* 9. 7. and their doom is already nounced by the Judg of the World; *If any w back* (or withdraw) his *ſoul ſhall have pleaſure in them*, *Heb.* 10. 38, 39. they do to their own perdition with that Son of perdition, who was circumciſed as well as *Peter*.

Whereas your *Baptiſm* ſhould not only con
firm you in the Faith of the forgiveneſs of ſi
and in the Hope of Eternal Life; but it alſ
conſecrates you to the ſincere ſervice of th
Sacred Trinity all the daies of your life; an
herewith (as *Luthers* Virgin did) you ſhou
repel the Tempter, ſaying, I am conſecrate
to God by my *Baptiſmal* ſtipulation, ſo ma
not, cannot own thee, (oh *Satan*) or thy Temp
tations, I cannot go back, *Judg.* 11. 35.

7. There be three ſorts of *Baptiſm*, [*flum
nis, flaminis & Sanguinis*] of water, of th
Spirit, and of blood, which third is the *Ba
tiſm* of *Martyrs* that loved not their lives
the death, but gave their beſt blood to Chri
who gave his bleſt blood to them, and ſo we
Baptized (as it were) in their own bloo
The firſt, to wit, the *Baptiſm* of water is b
the outward *Baptiſm*, which therefore c
never be effectual to Salvation, without t
ſecond, which is the *Baptiſm* of the Spirit, a
is the inward *Baptiſm*; both thoſe ſhould
together, *John* 3. 5. *Except you be born of
Water and of the Spirit, you cannot enter i
God's Kingdom:* Alas, thouſands of Souls a
undone to all eternity by reſting in the ou
ward *Baptiſm*, and not minding at all the i
ward. Indeed Chriſt ſaith to us (as t
Prophet to *Naaman*) in the Sacrament (wa
and be clean) as in the other Sacrament
ſaith to us, *eat and live.*) God ſaith, when

it be (that you waſh and be clean) you may anſwer again; Alas Lord, it will never be, unleſs thou give what thou commands, and joyn the inward *Baptiſm* to my outward.

8. That the ſeed of Believers (as well as Believers themſelves) are the Subject of *Baptiſm*; I ſhall give you only a brief Landskip of thoſe Reaſons which ſatisfie me in it, omitting the common and voluminous Arguments that are uſually alledged for it.

As firſt, *Favores ſunt Ampliandi.* 'Tis certainly more dangerous to narrow and ſtraiten the Favours of God to Mankind, than to overamplifie them in caſes (that we may ſuppoſe to be) dark and doubtful; 'tis moſt certain that the Law was a grievous, and the Goſpel is a gracious diſpenſation, 2 *Cor.* 3. 6, 7, 8, 9, 10, 11, 12. *Acts* 15. 10. If the Moon-light of the Law did lead into its Sacrament of initiation, both Parents and their Children, I cannot ſee Reaſon enough why the Sun-light of the Goſpel ſhould exclude whom the Law received; ſeeing 'tis undoubtedly a more gracious (as well as a more glorious) diſpenſation, and that which hath a more liberal Proviſion of comfort in it, for all the Saints of God. Otherwiſe a believing *Jew* might juſtly object againſt the Goſpel, (eſpecially having one Son before converſion circumciſed, and another born after converſion unbaptized) (ſaying, if my ſeed be excluded by the Goſpel) from the initi-

ating Seal, which was admitted to it(as well as my ſelf)under the Law,then *Moſes* was a better Mediator than the bleſſed *Meſſias*, inaſmuch as the Church-priviledges of the Law were larger,& more comprehenſive than thoſe of the Goſpel, if now my ſeed be excluded.

9. The ſecond Argument or Reaſon is, the bleſſing of *Abraham* comes on the Gentiles by the Goſpel, *Gal.*3. 8, 14. with *Gen.* 12.3. The Goſpel is the promulgation of the ſame promiſe to *Abraham*, to whom the Goſpel is expreſly ſaid to be preached,even in the Old Teſt. now the bleſſing of *Abraham* being to his ſeed as well as to himſelf, *Gen.* 17. 7. Believing *Gentiles* muſt have the ſave priviledge, otherwiſe the bleſſing of *Abraham* doth not come upon them,neither can they(rationally) be ſaid to have the priviledg of ſitting down with *Abraham* in the Kingdom of God, to wit, in the Church, as Chriſt ſaid they ſhould, *Mat.* 8. 11. if this priviledg be denied to their ſeed.

The third ground is, Salvation, and the way to it, is common to both *Jew* and *Gentile*, *Act.* 15, 11. [Κατ' ὃν τρόπον κἀκεῖνοι'] by the grace of Chriſt we ſhall be ſaved even as they; hence 'tis call'd *the common Salvation*, *Jude ver.* 3. *It follows then that the Jews were bound to underſtand the Myſtery of their Legal Ordinances, and to exerciſe Faith in them as well as we Gentiles.* Yet (though Children then could not underſtand the Myſtery of their Circumciſion)

cumciſion) they were not debarred from it on this account: ſo nor ours ought now from *Baptiſm*, of whom it may be ſaid, as Chriſt to *Peter*, *John* 13. 7. *What I do thou knoweſt not now, but thou ſhalt know hereafter, why thou haſt been waſhed with water.*

10. The fourth Reaſon is, *Fœderati ſunt Signandi*, if Children have an intereſt in the Covenant (which is the greater) then much more in the Seal of the Covenant (which is the leſſer.) *If the ſeed of Believers be holy*, 1 *Cor.* 7. 14. *And the Kingdom pertains to them*, *Mar.* 10. 14. why not the Seal of the Kingdom? 'tis an Argument [*a majori*] from the greater, *&c.*

The fifth Argument, can any man forbid Water that theſe ſhould be *Baptized*, which receive the Holy Ghoſt as well as we? *Act.* 10. *v.* 47. a zeal in forbidding to ſeal Adoption to ſuch may be diſpleaſing to Chriſt, *Mar.* 10. 14. that children may receive the Holy Ghoſt as well as we, appears; firſt, there is no impediment on Chriſt's part, for he bids them come. Secondly, nor on their part, for he ſaith, *of ſuch is the Kingdom of God.* Nor Thirdly, on the part of *Baptiſm*, for it is a paſſive Ordinance, as Circumciſion was. That ſome children did receive the Holy Ghoſt, appears from *Jer.* 1. 5. *Jeremy was ſanctified in the womb*; and *Luke* 1. 15. *John Baptiſt* was filled with the Holy Ghoſt even from his Mother's womb; this ſhews that other children are not incapable.

11. The

11. The 6th Argument, [*Baptize all Nations*] *Mat.*28.19. Includes Children, as [go mark my Sheep] doth include that the Shepherd muſt mark his Maſters Lambs, as well as Sheep. As that in *Gen.* 12.3. *Gal.* 3. 8. includes young as well as old, whereof Families and Nations do conſiſt.

The 7th Argument, Children may have the ſeed of Faith, as well as of Reaſon, before they can act or exerciſe it; and as in the womb they can neither take, nor chew meat, but are nouriſhed by the Navel there; ſo *Baptiſm* may be a round goblet that wants not liquor, *Cant.*7.2. to nouriſh Children and new-born Babes in the womb of the Church; it may have in it Chriſts blood to juſtifie, and his Spirit to ſanctifie and cleanſe them from ſin, *Eph.* 5.26.

The 8th Argument, 'tis over-harſh to damn all the ſeed of believers; & that in *Mark* 16.16. makes as much againſt their ſalvation as againſt their *Baptiſm*: how can they be of the Kingdom of God (as above) and be ſaved but by the grace of the Covenant, as the want of underſtanding did not hinder Children from the firſt *Adams* ſin, ſo neither doth it hinder them from the 2d *Adams* grace; and if they have both grace and glory, why may they not have that which ſeals both? *Mat.*19.14. & 18.3. & 1 *Cor.* 14. 20.

The 9th Argument, *David* had Faith for his Child, 2 *Sam.*12.23,24. that it died happily; for what

what comfort could it be to *David*, that he ſhould go to the grave unto it; no, but God dropped into *David*'s ſoul this comfortable confidence (as an anſwer of peace to his ſeven daies faſting and prayer) that the Child was ſaved, and that with his ſoul he ſhould go into Heaven to his Child, as well as with his body into the grave to it; he did believe it belonged to the election of grace, otherwiſe he could not have been ſo comforted at its death, nor have comforted his wife with the comforts wherewith God had comforted him, 2 *Cor.* 1.4.

The 10th Argument, Chriſt loved his Church, waſhing it with water, *Eph.* 3.26. Hence it muſt be ſaid, that either Children are not of the Church (whereof they were ever members in the Old Teſt. & never repeal'd in the New) or that they may be waſhed with *Baptiſmal* water; the former is too cruel, & too ſevere to ſay.

12. Conſider alſo (with theſe Arguments) thoſe material things. As firſt it was the Red Dragon (*Pharaoh*) that would have hindred *Iſraels* little ones from the Sacrifice of the Church in the Wilderneſs, *Exod.* 10. 8, 9, 10. (2*ly.*) God ſpeaks in great diſpleaſure againſt thoſe men. (*From their Children have ye taken away my glory for ever*) *Mich.* 2. 9. (3*ly.*) God was angry with *Moſes* for neglecting to Circumciſe his Child, *Exod.* 4.24, 25. (4*ly.* Parents do covenant for themſelves and their Heirs, in Leaſes, and Deeds, and their children have livery and ſeiſin of Copy-holds, according to the

Cuſtom

Cuſtom of the Mannor, though they know it not. (*5ly.*) If unbelief broke off children, as well as Parents, from the old ſtock, *Rom.* 11.20. Then Faith may engraft in both again. (*6ly.*) As we find no expreſs precept for it, ſo nor any expreſs prohibition againſt it, nor that any *Baptized* perſon kept their children from it: the ſilence of the Scripture in it (which we are to admire and adore) makes it more probable: Chriſt gave no Rules, who to be *Baptized*, ſeeing the common uſe among them had been to *Baptize* men, women and children, as 1 *Cor.* 10. *v.* 2. Hence the Jews do not queſtion the action of *Baptizing*, or the ſubjects of it in *John Baptiſt*, but only his authority, *Joh.* 1.25. It being ſo commonly known to them under the Law. Dr. *Lightfoot* on *Gen.* 35.2. *Broughton* on *Dan.* 9. *pag.* 40. 46.

13. Such believing Parents whoſe opinion is, that God doth ſay to them as *Jacob* ſaid to *Joſeph*, *Gen.* 48.9. *Bring your children hither near to me, that I may bleſs them* (in this Ordinance) bring them into my houſe and family. Dedicating their children ſolemnly to the Lord, as *Elkanah* did *Samuel*, 1 *Sam.* 1.14. as being born to God (he hath a propriety in them) *Ezek.* 16. 20, 21. and looking upon their children as heirs of the ſame promiſe with themſelves (when born to them) as *Iſaac* and *Jacob* were heirs with *Abraham* of the ſame promiſe, *Heb.* 11. 9. O how ſhould you endeavour the converſion of your children, often dropping Divine dew

dew upon them, *Deut.*7.6. That the Lord may bring upon you, that which he hath ſpoken of you in his Covenant, *Gen.*18.19. O how ſhould you preſs upon them to take hold of the Covenant, *Eſa.*56.4,6. even in their own perſons? for the juſt muſt (live) by their own perſonal Faith here, and they muſt be (ſaved) alſo by it hereafter, *Hab.*2.4. O how ſhould you pray for yout children (as duly and truly affected with the extent of the Covenant, both to you and to yours;) ſaying, Lord, thou haſt graciouſly given me a Child, *Gen.*33.5. I have given him ſin, but I cannot give him grace and Chriſt; oh that my *Iſhmael* may live before thee, *Gen.*17.18. and let my *Reuben* live and not die, *Deut.*33.6. he is born to me by generation, let him be born to thee by regeneration; let him live no more in ſin, though ſin continue to live in him: let him be the work of thy hands, in the midſt of my houſe, and then my face ſhall not wax pale, but I ſhall ſanctifie the holy One of *Iſrael*, *Eſa.*29.22,23. Alas, we fail our children herein, and undoes them, and our ſelves too; they becoming bad by our neglect to them.

14. All you that are *Baptized* (whether while young, or when old, or both) you muſt all know, that therein you have avouched the Lord to be your God (to walk in his ways, and to keep his Commandments) and the Lord hath avouched you in that day, to be his peculiar people, *Deut.*26.17,19. The moſt excellent and

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and honourable Name of Chriſt is then put upon you; O walk worthy of that worthy name, that the name of our Lord Jeſus may be glorified in you, and you in him, 2 *Theſ.* 1. 1, 12. This is your engagement, and that by the ſolemneſt vow that ever was made or taken: the Covenant of your God is upon you, the bond of the Covenant ſhould bind you faſt (as the word (*Religion*) ſignifies a binding) unto God and godlineſs. O break not thoſe bands, nor caſt away thoſe cords from you, for then you are ſure to be broken as a Potters Veſſel that cannot be patch'd up again, *Pſal.* 2. 3, 9. O be not amongſt that black bed-roll, *Rom.* 1. 31. *Covenant-breakers; he that breaks this Covenant with poor man, ſhall not be delivered, Ezek.* 17. 15, 16. Much leſs he that breaks his Covenant with the great God, who will aſſuredly avenge the quarrel of his Covenant, *Levit.* 26. 25. O keep your ſelves in the love of God, *Jude* 20. and continue ye in Chriſt's love, *John* 15. 9. which conſtrains you to Obedience and Holineſs, 2 *Cor.* 5. 14. You are ſouldiers of Jeſus Chriſt, 2 *Tim.* 2. 3. O do valiantly, and (as good ſouldiers) fight the good fight of Faith, 2 *Tim.* 4. 7, 8. againſt thoſe adverſaries that war againſt your ſouls, 1 *Pet.* 2. 11. The *Romans* of old (as *Lipſius* ſaith) had their (*Sacramentum militare*) an Oath of ſervice in War (as now we have *Preſs-money*) to bind them ſufficiently to their Military Service. And (*deſertores Militiæ*) ſuch as run away from their General, *&c.* Were

(*ipſo*

(*ipſo facto*) to be hanged: Thus you have taken God's *Preſs-money*, and the (*Sacramentum Evangelicum*) the Goſpel-Oath is upon you, and you are enrolled in Chriſt's *Muſter-Book*; of how much ſorer puniſhment ſhall you be thought worthy, (to wit, to be hanged up in *Hell*) *Heb.* 10. 29. If you forſake the Camp without leave of your General, yea revolt and run to the enemy, as Apoſtates do; or if you ſtay ſtill in the Camp, yet hold private Correſpondency with the Adverſary, and betray the truſt committed to you; or if you do neither of theſe, yet out of cowardiſe or contempt never ſtrike blow, or perform duty. 'Tis worſt of all to be in God's Camp, and fight the *Devil*'s battels, and not God's. This contracts more guilt than if you had never contracted with God to ſerve him at all.

15. Laſtly, ſeeing 'tis more than probable that this great Ordinance (which came even out of the very ſides of our Lord Chriſt) turns to the leaſt account and advantage among profeſſors of the Goſpel; the moſt part being not able to know the uſe and efficacy of it, when it is adminiſtred to them; and very few have any ſerious thoughts upon it (I fear) after the adminiſtration of it. Therefore I beſeech all perſons to look back upon their *Baptiſm*, (whenſoever they were *Baptized*) and not only to make ſome penitent Reflections upon all your ſins (paſt) againſt your Covenant with God therein, but alſo ſome believing Improvement

ment of it, as a bleſſed *Antidote* againſt ſin for time to come. Thus *Luther*'s brave Virgin (forementioned) anſwered the Tempter (who tempted her to ſin) . O *Satan*, I call to mind that I am a Chriſtian, and have been *Baptized*, and therein I covenanted with my God, never to do ſuch things as thou tempts me unto, and therefore I cannot, I dare not, I will not hearken to thy temptations, which are ſo contrary to my promiſe and vow in *Baptiſm*; and hereupon the Tempter departed from her, having quenched his fiery darts with her *Baptiſmal* water. So (through grace) may you do by the ſame means, making ſuch ſerious Reflections as *David* did, *Pſal.* 86. 16. Lord, (ſave the Son of thine Hand-maid) he remembred that he was born in God's Houſe, that he came of godly Parents, *&c.* and ſo hoped God would help him (at leaſt) for [their] ſakes, as *Iſhmael* was for *Abraham's*; he cries alſo, *I have ſworn, and I will perform it, that I will keep thy Righteous Judgments*, *Pſal.* 119. 106. Binding himſelf thus (in the ſtrength of God, whom he deſired to be his ſurety herein, *V.* 122. that he might do as he had ſworn; and thus though the Act of *Baptiſm* be tranſient (ſoon over and done) yet the effects of it are permanent, and may be of bleſſed uſe to us all our daies, by our making a believing Improvement of this ſealed Covenant.

CHAP.

CHAP. X.

Of the Lords-Supper, *The* 2*d. Goſpel* Sacrament, *to wit, that of* Nutrition.

1. IN the general, firſt the Lords Supper is the Lords laſt Legacy he left his Diſciples (reſerving his beſt Wine till the laſt) before his ſhameful and painful death.

Secondly, 'Tis an ineſtimable evidence of his favour to all his Redeemed. *David* could not expreſs his favour to *Mephiboſheth* in a better way, than to make him Eat and Drink with *him at the Table* 2 *Sam.*9.5,7. and 'twas an high favour to *Chimham* alſo; to be admitted to *Davids* Table, 2 *Sam.*19.33,35,38. yet an higher favour and honor hath all the Saints, *Luke* 22.30. *The King is at their Table, Cant,* 1. 12. And they at his in both Kingdoms of grace and glory, *Rev.*.3.20.

Thirdly, 'tis the feaſt of fat things promiſed, *Iſa.* 25.6. full of marrow, and of Wine on the lees well refined; this is a great (Royal and magnificent feaſt, *Mat.* 22. 4.) τὰ σίτισά, (of σπίζειν, *Saginare*, to cram) his crammed fowls, his fatted Oxen are killed (or [τεθυμένα] are Sacrificed) as if a bleſſing had been craved

by Sacrifice upon the feast, on Gods part all things are ready, all the defect is on our part: the Father hath prepared the fatted Calf for his penitent Prodigals, *Luke* 15.20, 23. Christ (himself) is the feast or fatted Calf to feed and feast upon: a feast above that of *Belshazzars*, *Dan.*5.1. *To a thousand of his Lords* This is to all people (both to *Jews* and *Gentiles*) without respect of persons, *Act.* 10. 34, 35. *and raggs are as welcom here as Robes*; Yea above that of Ahasuerus, Est. 1. 3, 5. & 2. 18. and that of *Solomon*, 2 *Chron.*7.8. both which lasted only some few days, but this feast lasts till time shall be no more.

Fourthly, 'Tis a full feast, as it not only hath [*Humidum & Siccum*] both that which is moist and that which is dry, which is all that is required to a full Meal. It hath both the βρῶσιν καὶ πόσιν. Bread and Wine that comprehends all: a double Element in this Sacrament, though but single in the other.

Fifthly, 'Tis such a feast as is both Dinner and Supper, yea the best of the kind, a wedding-Dinner, as *Matthew* calls it, *Mat.*22. 4. and 'tis a wedding Supper, as *Luke* calls it, *Luk.*14.16. to shew that the Saints do Dine and Sup with Christ; they Eat and are satisfyed continually with the fatness of his Table, *Psal.*65.4. 'Tis a thousand pitties God should say, *I have prepared my Dinner or my Supper* ('tis both (his) and of (his) preparing) and that

that when it is prepared of God, it ſhould be ſleighted of man. Some by keeping from it that ſhould come, and others by coming to it that ſhould not, for want of the wedding-garment, the word wooes and beſeechs us; this Sacrament makes up the match, and marries the Redeemed with the Redeemer; neglect it not, *Num.* 9. 13. the Conſequence is dangerous.

2. More particularly, three things are required of you herein. 1. Due Preparation before. 2. True participation in. And, (3.) Right improvement after. Firſt of the firſt, to wit, due preparation. Firſt, in the General, Man before the Fall had no need of preparation, 'twas only his changing of employments, and a bare going out of ſecular work, into ſpiritual and religious: but fall'n man cannot do ſo, he muſt prepare his heart firſt, and then change his employment; fall'n man is as *Joſeph* in his priſon-ſtate, *Gen.* 41. 14. *Who puts off his priſon-garments, and changed them for better, and then came in to Pharaoh*; accordingly and much more, you muſt put on your beſt graces, when you are to come in unto the Lord in this ſolemn and ſacred Ordinance, in which are the higheſt myſteries of the Chriſtian Religion. 1. As it is a ſtanding evidence of tranſcendent affection, *both of the Father in giving the Son to us, and of the Son in giving himſelf to us.* 2. As it is a lively repreſentation of your bleſſed and bleeding Redeemers

ſuffering upon the Croſs, far beyond all Popiſh Crucifixes, it being of Chriſts own inſtitution. 3. As it is the neareſt Communion we have with God upon Earth, a ſitting down at the Kings own table (which earthly Monarchs practice not) as his Favorites and familiar Friends. And, 4. as it is a [*Prelibamen*] or fore taſte of that eternal banquet you ſhall hereafter eat of in your Fathers houſe, and therefore you may not ruſh into this Ordinance (above all others,) but prepare for it as you would do for death it ſelf. Caſuiſts ſay, *Sacramentum & Articulus mortis æquiparantur*, you ſhould be as ſerious in your coming to the Lords table, as in your going (at the point of death into another world,) in both you appear before the great God.

3. Your preparation for this ſolemn Ordinance is held out in that Scripture-expreſſion, (*the purification of the ſanctuary*), 2 *Chron.* 30. 18, 19. which conſiſted of three parts: 1. Waſhing with water. 2. Changing their Garments. And 3. Purging out all leaven out of their Houſes to prepare for the paſſeover. If the *Jews* were thus zealous in the ſhadow and Ceremony, how much more ought Chriſtians to be in the truth and ſubſtance? Firſt of the firſt, waſhing with water, every *Jew* had his waterPots beſide him for his daily waſhing, *Joh.* 2. 6. for his Purification. God will be Sanctifyed of all thoſe that draw nigh to him,

Levit. 10. 2, 3. and therefore God requires this Purification of all the People, *Exod.* 19. 10. this outward waſhing was a Type of inward cleanſing, *Iſa.* 1. 16. which is principally required, *Heb.* 10. 22. grace purifies the heart, *Act.* 15. 9. and they muſt be pure in heart that would ſee God, *Mat.* 5. 8. *Without holineſs no man can ſee the Lord, Heb.* 12. 14. much leſs come nigh him, for iniquity is a wall of Separation, *Iſa.* 59. 2. As (in thoſe *Levitical* purifications) they were to waſh off; 1. All defilements. 2. The deepeſt ſtains. 3. From off all the parts from head to foot. 4. And this often as in the *Leper*; yea. 5. Their very Garments ſpotted with the fleſh, *Jude* 23. the reſemblance is (1.) That you be waſhed from the blood of your Nativity, *Ezek.* 16. 4. the Spirit of Sanctification muſt be applyed to every foul faculty of the Soul, and Member of the body; Eſpecially to the Conſcience, *Heb.* 9. 14. (2.) The pains you muſt take in mortifying your Earthly members, *Col.* 3. 5. *whcih are as the ſpots of a Leopard, Jer.* 13. 23. which will not waſh out without much rubbing and ſcouring, and many nights froſting out of doors. You muſt be contented to endure much hardſhip, 2 *Tim.* 2. 3 and many tribulations, *Act.* 14. 22. 2 *Tim.* 3. 12. many bats and blows, ſo the ſtain of Sin may be fetched out, which will not be done eaſily, but ſticks as cloſe as fleſh to the bone. (3.) Your

whole frame (being all out of frame) muſt be waſhed, and throughout Sanctifyed. 2 *Theſ.* 5.23. You muſt cry with *Peter*, *Waſh (Lord) not my feet only, but alſo my hands and my head*, *Joh.* 13.9. (4) And this you muſt do often: 'tis not the work of a day, week, month, or a year, but 'tis the daily work of your whole life, renew your Repentance daily, that you run not your life out in Hypocriſy, and die like a fool at laſt, *Zech.* 13.1. 2 *Cor.* 7. 1.

4. The ſecond part of the *Jewiſh* purification was change of Raiment, *Gen.* 35. 2. Though the Ceremonial Law was not then Written, yet it was practiced by the *Patriarks* all along before *Moſes*, as Sacrificing, *&c.* Alas filthy clouts and rags of Sin are upon you, even the apparel of death, till Chirſt give you change of Raiment, *Zech.* 3. 3,4. Till Chriſt cover you with embroidered work, *Ezek.* 16.10. and make you comly with his Robe of Righteouſneſs, *V.* 14. hereby you are acquitted from the curſe of the Law, and alſo accepted into Gods favour. This is the Goodly raiment wherein *Jacob* got the bleſſing, *Gen.* 27. 15. the Garment of your Elder Brother Jeſus Chriſt, you muſt put on the Lord Jeſus, *Rom.* 13.14. Unleſs you bring this *Benjamin* with you, there is no ſeeing the face of the *Lord of the land*, neither will there be any Corn for you, as *Gen.* 44.23. you cannot expect to

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Eat the *fleſh*, unleſs you be clothed with the *Fleece* of the *Lamb* of God; the skin of a crucifyed Chriſt, muſt be your Coat to cover your nakedneſs, as God clothed the firſt Parents with the skins of the Sacrifices, *Gen.* 3.21. You muſt have the Livery of this bleſſed Lord and Honourable Maſter, which the followers of the *Lamb* are diſtinguiſhed by from the World, both the imputed and imparted Righteouſneſs, *Rev.* 19.8. which you can (of your ſelf) neither purchaſe nor put on: You may not come to the Lords feaſt or ſupper without this Wedding Garment: Chriſt will come in to ſee his Gueſts, If you appear there in the tatterd raggs of the wretched old-*Adam*, you will have nothing to ſay for your ſelf, but be as the muzzled beaſt [So ἐφιμώθη ſignifies] mute before him, *Mat.* 22.11,13. If you have not this garment on your back at your comming in to the Supper, you may have fetters upon your feet at your going out from thence; from the Table you may paſs to the tormentors as he did, if your converſation be unlike your high calling and Company.

5. The third part of the *Jewiſh* purification was the purging out of *Leaven*, *Exod.* 12.18,19. as the *Jew* was not to eat the paſſeover, until he had purged all *Leaven* out of his Houſe, ſo nor we the Lords Supper till we have put away every known Sin, 1 *Cor.* 5.7. You can never expect the comfort of that Or-

nance, while you hide any of that old *Leaven* in any corner of your heart. There is (indeed) the *Leaven* of a corrupt Faith, of corrupt manners, and of corrupt nature: This laſt (which is as the fretting-leproſy, *Levit.* 14. 44,45.) you cannot chide out of doors as *Sarah* did *Hagar*, but 'twiil be a ruful inmate within you (making you cry, O wretched Man or Woman, that I am, *Rom.* 7. 24.) So long as the walls of your Houſe of clay ſtandeth, and until the Stones and Timber be thrown down, it cannot be purged out; but the *Leaven* of corrupt Doctrine (which ſours the whole Lump, or truth of the Goſpel) and that of a corrupt Communication, and Converſation (which ſours both our ſelves and others with us) both theſe ſhould you (both) find out and caſt out, (*Pſal.* 34. 13, 14.) If not with as much *Ceremony*, yet with as much *ſeriouſneſs* as the *Jews* did their *Leaven*: The firſt *Jewiſh* Ceremony that carries reſemblance, was, the *Jew* began to purge within, and to baniſh all *Leaven* found within his own Houſe; It teaches you to mind within-doors-work; 'tis not enough to purge your mouth and your hands, but eſpecially your inſide, your heart, and not ſo much other mens as your own, *Jer.* 4. 14. your own Houſe and heart; the ſecond was, not ſo much as the leaſt morſel or crum of *Leaven* muſt be ſpared, which ſhows you that you muſt account the leaſt Sin, both hateful to God,

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God, and hurtful to man, ſo it may not be indulged. The third Ceremony was, the *Jew* Searching the Houſe with a Candle, and finding but a mite or crum thereof in any corner by ſweeping (even) that little he carries out with great Solemnity: learn you hence, that a little poiſon is poiſon, ſweep every cranny of your Soul, your Conſcience, 2 *Tim.* 1. 3. your affections, 1 *Tim.* 1. 5. your ſenſes, *Pſal.* 119. 37. your ſpeeches, *Pſal.* 39. 1. that your whole Houſe may be poſſeſſed in holineſs and honour, 1 *Theſ.* 4. 4. a little *Leaven* mars all, 1 *Cor.* 5. 6.

6. The ſecond general is the true participation after a due preparation: yet this you may know for your comfort, that your God will not ſtand exactly or Rigorouſly upon every circumſtance required in this purification of the Sanctuary, provided you prepare your heart with all your might, as *David*, did 1 *Chron.* 29. *Ver.* 1, 2. this is plainly taught you for your Encouragement, in 2 *Chron.* 30. 18, 19. that where the heart is prepared to ſeek, and meet God according to our beſt endeavours, he will not inſiſt upon the exact purification of the Sanctuary, (which conſiſted on thoſe three parts aforeſaid) but will paſs by and pardon all our other weakneſſes and imperfections at the Prayer of his Vine-dreſſers, *Luke* 13. 7, 8. 2 *Tim.* 1. 16. God will yield ſomething to their Prayers, even when he might come forth

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in ſeverity againſt a perſon or people; happy are they then that have Praying vinedreſſers ſet over them, ſaying with *Samuel, God forbid I ſhould Sin againſt the Lord ſo, as not to pray for you,* 1 *Sam.* 12.23. *and the good Lord pardon every one that is not ſo exactly prepared*: in ſuch a caſe God accepts of the *will for the deed,* 2 *Cor.*8.12. and looks more at the willingneſs of the offerer, than at the worthineſs of the offering; and you muſt put a differance betwixt being unworthy and eating unworthily: all believers are (in themſelves) unworthy of Chriſt and Salvation, yet being in Chriſt they are accounted worthy, *Luke* 21. 36. & *Rev.* 3. 4.

7. Thus you, (1.) Being in Chriſt (for you muſt be bred before you be fed, and be begotten, born and live before you be nouriſhed, *Mark* 5. 43. no ſtranger (to Chriſt) no uncircumciſed (in heart) muſt eat thereof, *Exod.* 12.43,48. *Rom.* 2.29.) and (2.) Having prepared a large upper Room (a raiſed and an enlarged heart, *Mark* 14. 15. *Luke* 22. 12. then (3.) Open the gates and the everlaſting doors of your Soul, that the King of glory may come in, *Pſal.* 24. 7, 9. yet withal ſay (4) with the Centurion, *Lord I am not worthy that thou ſhould come under my roof,* *Mat.*8 8. nor am I worthy that I ſhould come to thy Table: and with *Mephiboſheth* (who was loved for *Jonathans* ſake as you for Jeſus-

ſake)

ſake) wilt thou look (Lord) on ſuch a dead *Dog as I am*, ſo, as to *let me Eat bread at thy Table*? 2 *Sam.*9.7,8. O that you may trim your ſelf as he did to welcom home his Lord the King, 2 *Sam.* 19.24,25,28. In this trembling frame muſt you draw near to the Lords Table, not approaching with a common Spirit, but well knowing that no other Ordinance is urged with that ſtrength and Severity as this is, 1 *Cor.*11.29, 30. and no duty doth ſtrike ſuch a terrour upon the Conſciences of Man as this doth, inſomuch that even evil perſons do think they muſt be good at that time, and have good words, good works, and good Prayers, *&c.* on that day.

8. There be three things eſpecially required of you in your participation of this Ordinance. Firſt *ſelf-examination*; there ought to be a ſearch as well as a Sacrament, 1 *Cor.* 11.28. (1.) Examine your *ſtate* as *Lapidiſts* do their *Stones*, that you put not an everlaſting cheat upon your own Soul; thinking you ſelf one of Gods Jewels when indeed you are but a Baſtard *Diamond.* (2.) Examine your wants, as coming to your Soul-market, what Sin you have to Subdue, and what grace to ſtrengthen; none goes to market, but they do enquire what their Family-wants be. (3.) Examin your ſins, ſearch for them as the woman did for the loſt groat; ſhe ſought and ſwept, ſwept and ſought (with a Candle in her hand) till

till ſhe found it, *Luke* 15. 8. you muſt take *Davids* Lantern and Candle, *Pſal.* 119. 105. and ſearch till you find all your Sins, ſaying to your own Soul (as *Samuel* to *Jeſſe*, *are theſe all the Sons that thou haſt?* 1 *Sam.* 16.12.) are theſe all thy Sins? if any one do not yet appear, ſit not down till that be fetched, eſpecially if it be a *Mordecai-Sin*, that will not bow to Chriſt, or a *Dalilah-Sin*, that hinders your Soul moſt from a Reſignation to Chriſt (4.) Examine your graces, as Knowledg, Faith, Repentance, Love, Zeal, Obedience, all thoſe ſhould be ready to wait on their Lord, their founder, and their finiſher; bring forth your bravery to entertain Chriſt the King of glory.

9. The ſecond thing required in the Ordinance, is *ſelf-excitation* you muſt ſtir up your ſelf, as *Deborah* did; calling up her own Soul, ſaying, *awake awake, Deborah, awake awake, Judg.* 5.12. open there all the Springs of your Soul for Chriſt, as Chriſt opened all the veines of his heart for you. (1.) Open all your deſires and affections for him; come to this Ordinance, as *Behemoth* to *Jordan*, with a mighty and an all-exhauſting thirſt upon you, *Job* 40. 23. bring ſtrong affections and a luſty appetite to this Supper, where 'tis a vertue Sublime to be an holy glutton, and to drink hearty draughts of the blood of Chriſt, that you may go away from the Supper as Chriſt did from his *Baptiſm*, filled with the Holy Ghoſt,

Mat.

Mat. 3. 16. you muſt conſider what is before you, as *Prov.* 23. 1. but in that duty 'tis not your work to reſtrain, but to provoke appetite, and the rather becauſe Chriſt ſo exceedingly thirſted after your Salvation, *Luke.* 12. 50. though he knew it would prove ſo coſtly to him; Chriſt ſaith, *With deſire I have deſired to Eat this Supper with you, Luke* 22.15. that had no need (for himſelf) of either *you or it*, how much more ſhould you ſay, with deſire I have deſired to Eat this Supper with Chriſt, who is at all the charges, pain, and pains (himſelf) and all for your Eternal profit?

10. Secondly, *excite* and quicken up all your faculties, as the affections (thoſe handmaids of the Soul) give attendance to meet Chriſt (the myſtical *David*) juſt as the Virgins of *Iſrael* met literal *David* in their Singings and Dancing, 1 *Sam.* 18.6,7, 8. every one Singing their part appointed them: Accordingly [*hope*] is ſent out to wait for this King of glory, and if he come not [*deſire* is ſent out to fetch him. *Love, Delight*, and *Joy*] receives and entertains him; all theſe Virgins go out to meet this bleſſed bridegroom, *Mat.* 25. 1. having firſt wept the Houſe clean, and caſt all the filth away into the brook *Kidron*, 2 *Chron.* 30. 14. *Math.* 13. 41. *Jam.* 1. 21. and brought forth your beſt bravery, (*Arras* hangings, *Perſian* Carpets, rich ſtools, all your Plate and Jewels)

to

to wit, all the graces of the Spirit (far ſurpaſſing *Aarons* rich garments that were for glory and beauty) all to prepare a large upper-Room for entertaining the King of glory: even ſo all the faculties of the Soul muſt be ſtirred up, to Improve their Intereſt in ſuch a bleſſed gueſt, as (1.) Your underſtanding muſt look round about him, and behold him altogether lovely from this *Sycamore-Tree*, as *Zachens*, *Luke* 19. 3,4. *Cant.* 5. 16. (2.) Your will muſt offer up both Sword and Keyes, *&c.* As the Major doth to his Prince at his entertainment. (3.) Your memory muſt be ready to Regiſter every act of love to your Soul, *remembring his loves more than Wine*, *Cant.* 1. 4. In a word, Chriſt muſt be led into every Room of your heart: and Laſtly, all your graces muſt be excited, and and made ready to receive [each] their Alms from Chriſts fulneſs, as *ſaving knowledg*, *juſtifying Faith*, *ſincere Repentance*, *fervent love*, *&c.* All come come to touch him for healing vertue, well knowing that Chriſt comes with a Royal heart into the Soul to give abundantly and like himſelf; no mean gift can come from ſo noble an hand and heart; and that all this may be done you muſt uſe the third thing required, to wit, *ſtrong Invocation*; coming as a Prince to him *Job* 31. 37. and begging his grace (in all) with your whole heart, *Pſal.* 119. 58.

11. The third general is your Improvement after

after all. When Faith and all your other graces (together with your affections and the faculties, of your Soul) have plaid their part in the Mount, and brought you even to a Transfiguration, as was done both to *Moſes* and to the *Meſſias*, *Exod.* 34.29. *&* *Luke* 9. 29. then. (1.) You muſt tremble to loſe that luſtre and glory that God hath put upon you by your converſing with him: if he hath made you one of his Jewels by communicating his preſence to you, *Mal.* 3.17. then ſhine as a Jewel in all your Relations, that all which ſee you may acknowledg you to be a ſeed, the Lord hath been bleſſing, *Iſa.* 61. 9. (2.) Be thankful to your Lord for this ineſtimable benefit, *Pſal.* 116. 12. be of a rendring diſpoſition, and that in your life as well as with your lip. If *Davids* condeſcenſion to *ſuch a dead Dog* (as *Mephiboſheth* accounted himſelf) was ſo admired by him, 2 *Sam.* 9. 7, 8. how much more by you that in rigour of Juſtice might *be fed with Wormwood, and have the waters of gall to drink, Jer.* 9. 15. yet the Lord gives you the fleſh of his own Son *to be meat indeed* to you, and *his boold to be your drink indeed*, *Joh.* 6. 55. Who might ſay, I will not feed you at all, *Zech.* 11. 9. (3.) Let it be an everlaſting obligement on you, keep *far from every evil matter*, *Exod.* 23. 7. The Oath of God (no leſs is a Sacrament) is upon you, lay Gods charge upon all your corruptions. *Cant.* 2. 7.

you

you are *Vas Signatum, ſhall ſuch an one as* [*You*] *Sin? Neh.*6.12. Your all is for the Prince, *none elſe muſt enter, Ezek.*44.3. *do ſingular things for Chriſt,* that doth ſingular things for you, *Mat.* 5.47.

CHAP. XI.

The ſeventh VValk of a Chriſtian wherein all the other VValks do meet, is the Lords-Day, in the 4th. Commandment required to be kept holy.

1. AS concerning the Lords day you muſt mark ſome Conſiderations, & 2. ſome Directions, before, in and after it. 1 Conſideration, *Remember to keep holy the Sabbath-day Exod.*20.8. You muſt firſt conſider the Number, order of it, 'tis the 4*th.* Commandment. Before the fall (when Mans nature was pure) that the Lord God gave Man but one Commandment to wit, that of not eating the forbidden Fruit: but after the fall (when Mans nature was defiled God gave him ten Commandements, and thoſe moſtly prohibitive to ſtop his pronenes & ſtrong Inclinations unto evil: The firſt of the tenth doth teach you the Object of Worſhip The ſecond, the matter of Worſhip; The third th

the manner of worſhip (both of outward and inward worſhip in all theſe) as the 4*th* teaches you the time of worſhip, inwadly & outwardly alſo. The time of worſhipping God, is not left to mans own liberty, for then the looſe heart of man would keep no time at all, though the time of worſhip (as well as, that God is to be worſhipped) be [*juris naturalis*] written on the Tables of mans heart, yet one of ſeven is [*juris poſitivi*] and written on the Tables of ſtone; both which are the writings and the workmanſhip of God, as *Exod.* 32. 16. The fourth Commandment cloſes up the firſt Table. (1.) As the moſt powerful means to keep all the three former; and (2) As it draws into one the whole worſhip of God: and [laſtly] as it makes Gods worſhip known to the World, which otherwiſe would not be ſo well known, as it is by keeping a day for it, required in this Command, which is the fourth in number and order.

2. Conſider ſecondly, the Scituation of it, as the fourth Commandment is placed by God [himſelf] in the cloſe of the firſt Table, ſo likewiſe before the front of the ſecond Table; it ſtands in the midſt of both, to ſhew you, that the obſervation of both Tables in the *Decalogue*, depends much upon the Sanctification of the Sabbath, which hath influence on both Tables; for as the immediate honour and worſhip of God (which is brought forth and waddled in the three firſt Commandments)

is ſuckled and nurſed up in the boſom of the Sabbath: ſo the keeping of the Sabbath is the beſt expedient, and the moſt bleſſed help for the keeping of all the ſix following Commandments; thus it appears, that the Sabbath is [*caput & Compendium Religionis, & omnem Dei cultum in ſe Continet*] 'tis the head and *Epitome* of all Religion; containing in it the whole worſhip of God, and the whole duty of man, reſpecting both his holineſs to God, and [his] righteouſneſs to men.

3. The third conſideration is, the influence of it; that Religion and the power of Godlineſs is, juſt as the Sabbath is, as the obſervation of the Sabbath finds reception, accordingly doth true Chriſtianity decay or flouriſh in Perſons, Families, Towns, Cities, Kingdoms and Countries. It decreaſes or increaſes juſt as the Sabbath is eſteemed or diſeſteemed. This might be demonſtrated (without difficulty) both by Scripture and Reaſon, or Argument as well as by Experience: moreover 'tis richly worth your obſervation, that when the Children of *Iſrael* broke the fourth Commandment only, in the matter of gathering *Manna*, the Lord taxeth them for the breaking of all the Commandments, *Exod.* 16. 28. becauſe he that makes no Conſcience of breaking the Sabbath, will not ſtick (when it may ſerve his turn) at the breaking of any other Commandment, he ſtands alike affected unto

all;

all; the whole Law is but one *Copulative*, *Ezek.* 18.10,11,12,13. 'Tis like a Chain that is dissolved by the loosening of one link; an offence in one, makes guilty of all, *Jam.* 2. 10. *All Sins flow from the same corruption as Temptation draws it out; he that breaks out* (*especially this fourth*) *habitually breaketh all, though not so, actually.*

4. The fourth consideration is, the stamps on it, that as the Sabbath is the Mother of Religion, so God hath put four immortal stamps upon this precept that concerns it, above all the other nine precepts: as (1.) It hath such a Preface before it, as none of the other hath, to wit, [*Remember*] (2.) Whereas the other nine are delivered either negatively (as most of them are) or positively only. The fourth is delivered both ways. (3.) Whereas the other Commandments are delivered to a mans person only [*Thou* and *Thou.*] This is not to our persons only, but to our Families and Relations also. [*Thou* and *Thine*, *Thou* and all *Thine.*] (4.) It hath more grounds and reasons alledged in it (to enforce the observation of it) than any other precept, as 1. Its own Equity. 2. Gods bounty. 3. His own Example. And 4. The days benediction. Those four Immortal stamps and Characters of Authority, you must neither forget nor neglect, much less the Sabbath, but remember to sanctifie it; the *Gentiles*, as well as the *Jews*, are obliged

obliged to obſerve it, ſeeing the ground of it is general (to *Gentiles* as well as to *Jews*) and the Equity of it perpetual, for the Commemoration of Gods Creation of the World, and of Chriſts Redemption of it, have (both) an Univerſal and an everlaſting Equity in *Them.*

5. Conſider fifthly, the ſenſe of its preface [*Remember*] imports three things; 1. The Antiquity of the command, (as 'tis ſaid in another Caſe, 1 *Chron.* 4. 22.) *theſe are ancient things,* almoſt as ancient as the World it ſelf, *Gen.* 2.2,3. and the ceaſing of *Manna* on the ſeventh day, *Exod.* 16. 24,30. plainly ſhews, that [*ab ipſius Mundi primordio invaluiſſet Sabbati Obſervantia*] the Sabbath was kept from the beginning of the Creation before the promulgation of the Law at *Sinai*, *Exod.* 20. which was added, becauſe ancient things are apt to wear out of the mind of Man; and the *Devil* had endeavoured to blot out the Remembrance of the Sabbath, and of the Creation in the long lives of the *Patriarks*, that ſo he might uſher in that fooliſh conceit of the Worlds Eternity, ſo cryed up by ſome Heathen Sages, though decryed and exploded by the wiſeſt of them. 2. It implies the weightineſs of the Command: 'tis not left either to your pleaſure, or to your leiſure, or liking, (as a frivolous or indifferent thing) that may admit either of a diſpenſation or a

dif-

diſcharge; but among all your other neceſſary duties, you muſt remember this duty of weight and of great importance: and (3.) It imports mans proneneſs to forget it, ever ſince his memory was wounded by the fall, therefore is he oft call'd on to remember: Alas you will forget it (thinking your own thoughts, *&c.*) before you be aware, *Iſa.* 58.13.

6. Conſider the morality of it: the fourth Command doth indeed conſiſt of ſome things Temporary and Ceremonial, (and ſo by conſequence changeable) peculiar to the *Jews*; as (1.) Not ſtirring out of their places, *Exod.* 16.29. (2.) Not kindling of Fires *Exod.* 35. 3. (3.) Nor carrying burdens, *Jer.* 17.21. *Neh.* 13.15, 16, 17. So likewiſe their Sabbath was (4.) A ſign 'twixt God and them, *Exod.* 31.13. *Ezek.* 20.12. and (5.) In remembrance of their deliverance from *Egypt*, *Deut.* 5. 15. Yea (laſtly) there Seventh day was to be Obſerved with ſeveral Rites, *Num.* 9. 10. all which are Typical, and ſo Temporary and Changeable; beſides all theſe appendices, there is another part of it which is moral and perpetual; as (1.) That there ſhould be a day of Sabbatizing or Reſting [as the Word [*Sabat*] ſignifies,] (2.) That this day ſhould be kept holy to the Lord; and (3.) That a Seventh day ſhould be obſerved as an holy reſt, not this or that particular Seventh day, but one of the Seven: For, 1. The preciſe time of the Seventh-day

from the Creation, is loſt by the Suns ſtanding ſtill in *Joſhuahs* days, and by 'tis retrograde Motion ten degrees in *Hezekiahs* days, *Joſh.* 10.13. *Eſa.* 38. 8. Hence ſome think that our Lords-day is the very ſame [numerically] with the Seventh-day, if ſo, then we keep Gods day commanded here.

7. Again ſecondly, as the Suns ſtanding ſtill and running backward made an alteration, in the courſe of the univerſe, and ſo did loſe [as to us] that preciſe computation of the Seventh-day, So likewiſe, ſhould that preciſe part of 24. hours (from the Creation) of the Seventh-day belong to the morality of the fourth Commandment, then ſuch as Travel by Sea, either Eaſt or Weſt to ſuch and ſuch degrees, are obliged to Impoſſibilities; for by the diſtance of Climates, they may gain or loſe half a day or a whole day, (as Sir *Francis Drake* did, who putting a girdle about the World in his Sea Voyage, though a critical meaſurer of time, yet through the Variation of Climates, loſt one day.) (*Fullers Holy State. Chap.* 22. *Book.* 2. *Page.* 128. in his life.) So that 'tis Impoſſible for them preciſely and punctually to obſerve that part of time. (3*ly.*) Neither is it ſaid in the fourth Command: [Remember to keep holy the Seventh day,] but 'tis ſaid, twice over, [keep holy the Sabbath-day] which doth not only reſpect the *Jewiſh-Sabbath* under the Law, but may alſo have reference

rence to the Christian Sabbath under the Gospel. The *Hebrew* Text may as well be read thus, Remember the resting-day to keep it holy, [a seventh day is the Sabbath of the Lord thy God.] So that he who Remembers to keep a Religious rest weekly, is no breaker, but a true observer of the fourth Commandment.

8. Fourthly and lastly, 'tis worth your observation that the Seventh-day after the Creation is not butted and bounded with the Evening and the Morning, as all the other six days are, *Gen.*2.2,3. because (as may be supposed) the time would come under the Gospel, wherein the Sabbath should have a new beginning and a new ending, when all things were to be made new by Christ, *Revel.* 21. 5. and if all things, then (by consequence) the Sabbath is made new by the Lord of the Sabbath, *Mat.* 12.8. *Mark* 2. 28. And hence is that new Sabbath cal'd the Lords-day, *Revel.*1.10. which very Phrase Imports the Lords institution of it, as parallel Phrases do the (Lords Supper, the Lords-Prayer, the Lords-Table) intimate that he Instituted all these. It being the manner in the Apostles-days to call all things [the Lords] rather than [Christs.] [ἐν τῇ κυριακῇ] the Article [τῇ] (set before it) makes it sound in sense [that Lords-day] 'tis predicated of him denominatively as it is, of, or belonging properly to the Lord, 'tis expressed by an

Adjective poſſeſſive, as ſhewing the day to be a part of Chriſts poſſeſſion, not only as all other days are his by Creation, but this is his (more Emphatically cal'd ſo) by way of Conſecration and Inſtitution above all the other days of the week.

9. This leads to the ſeventh Conſideration, the Actions of it, that 'tis more than probable, Chriſt (himſelf) in his own Perſon was the Author and Inſtitutor of the Firſt-day Sabbath, ſuppoſing thoſe few things, which ought to be ſuppoſed: as (1.) That Chriſts life was the light of Men, *Joh.* 1.4. As he is the Object of your hope, ſo he muſt be the pattern of your holineſs; he will not be your Saviour for happineſs, unleſs he be your Samplar for holineſs too, 1 *Joh.* 3. 3. (as above) therefore he bids you learn of him, *Mat.* 11. 29. [*Imitari quem colimus eſt ſumma Chriſtianitatis.*] Conformity to Chriſt (whom we Woriſhip) is the very Sum of Chriſtianity, 'tis an Imitation of his Morals, though his Miracles and Mediatory Actions are unimitable. Chriſt came primarily as the price of our Redemption, but ſecondarily as the pattern of our Sanctification, and ſo give us an Example that we ſhould follow his ſteps, 1 *Pet.* 2. 21. and he inſtructs us by his doing as well as by his teaching, *Act.* 1. 1. [*to do and to teach.*]

10. Theſe premiſſes being granted, that Chriſts [doing] inſtructs us as well as his teach-

teaching, you will find *this* one of Chriſts [doings] to keep the firſt day holy (himſelf) after his Reſurrection; as he roſe again (after he had reſted all the *Jewiſh Sabbath* in the grave) upon the firſt day morning; So he came the very next firſt day into the midſt of his diſciples (then Aſſembled,) *Joh.* 20. 19. and the very next firſt day (immediately after that) he came to them again alſo, *Ver.* 26. The like he did ('tis very probable) every firſt day during the 40 days he continued upon Earth between his Reſurrection and Aſcenſion, becauſe the Sabbath-day (being alſo the firſt day of the week) the Apoſtles ſtill kept their holy Aſſemblies, *Act.* 2. 1. and then was the holy Ghoſt given to them. The 2d. thing to be ſuppoſed (briefly) is, that Chriſt taught his Diſciples the obſervation of the firſt day Sabbath, not only by his appearing once and again to them on this day in a Solemn manner (therby approving of their meetings on that day) but alſo by his ſpeaking to them of the things pertaining to the Kingdom of God, (all the 40. days of his abode on Earth with them, not conſtantly, but by intervals on each firſt day,) *Act.* 1. 3. and ſurely this great concern of the time of worſhip muſt needs belong to the Kingdom of God. The (3.) thing to be ſuppoſed is that Chriſt is as faithful as *Moſes*, who ordained all things generally neceſſary and profitable for the Church, *Heb.* 3. 2. and

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no leſs can be the obſervation of the Sabbath, ſo needful (as above) to the weal of the Church.

11. The eighth Conſideration is, the Arguments for it. The many Arguments for the Firſt day Sabbath, which for brevities ſake I ſhall here but name, as (1.) Chriſts own pattern, as above. So (2.) the Apoſtles practice, whom undoubedly Chriſt inſtructed (during the 40. days) in the change of legal Sacrifices, Sacraments, and Miniſtry into Evangilical (as all grant) and why not of the *Jewiſh-Sabbath* into the Chriſtian, ſince there is the ſame Reaſon for it; otherwiſe the Apoſtles would not have kept their Solemn meetings on the firſt day, as they did, *Act.* 2. 1. & 20. 7. (the Apoſtle being at *Troas* ſeveral days might have kept any of the ſeven-days, yet pitches on the firſt day for Prayer, Preaching, and Celebrating the Lords Supper,) 1 *Cor.* 16. 2. As Chriſt is the Rule Ruling, ſo the Apoſtles are the Rule Ruled, and we ſhould *follow them as they followed Chriſt*, 1 *Cor.* 11. 1. The (3.) Argument is the precept of the Apoſtles (as well as their practice.) They did not only obſerve it themſelves, but they alſo preſcribed it to others, *Phil.* 4. 9. 1 *Cor.* 16. 2. [*Every firſt day, &c.*] Which implys, (1.) That their Solemn meetings were on the firſt day. (2.) That this day was well known among Chriſtians for their meeting day; this Epiſtle being writ to the *Corinthians* about 23 Years after Chriſts death,

(3.) This

(3.) This day was injoined for such holy exercises, as Collections usually followed in primitive times, *Act.*2. 4. (4.) The word (every) shews 'twas no occasional prescription, but a prepetual Ordinance, and 5. Ordained to be observed in all the Churches, 1 *Cor.* 4. 17. 1 *Cor.*11.23. Besides [κυριακὴν] the Lords day, is added in the old *Greek-Copy*, as *Beza* witnesseth, on 1 *Cor.*16. 1. [κατὰ μίαν τῶν κυριακήν.]

12. The fourth Argument is, from the proportion or equality of honour due to Christ with the Father, *Joh.* 5. 23. The Son must be honoured equally with him, and 'tis no Robbery, *Phil.*2.7. As the Father hath been honoured with the Seventh-day Observation (his resting day) from the Creation to the Redemption of the World. So the Son must be honoured from thence to the consummation of the World with the first-days-Observation, which was his resting day, *Heb.*4 10. and that from a greater work, (as *Jer.*23.7,8.) otherwise there would be no equality: The 5. Argument is, the prophecies of the old Test. Show, that the Sabbath of the new Test. should be on the first-day of the week; as the Institution of Circumcision on the eighth-day, the *Psalms* [on *Sheminith*] or eights, and *Psal.* 110. 3. with 118.24. *Matth.*21.42. *Act.* 4. 11. speaks all of this day as the latter Scriptures expounds the former, *&c.* The 6. Argument is, the prerogative of this day above other days, as on this day,

day, 1. The light was Created, and the Angels of Light alſo. Ancients ſay, 2. That *Iſrael* went through the Red Sea on this day. 3. And on this day God fed them with *Manna*, 4. Alſo on this day the ſtar appeared to the wiſe men; and, 5. That on it Chriſt fed 5000 with 5 Loaves; and 6. Chriſt [himſelf] was Baptized on it, however he roſe upon it.

The 7th. Argument is Gods Judgments upon profaners of it. And

The 8th. Argument, the conſtant and continued cuſtom of the Church to keep it, in all ages ſince Chriſt.

13. The ſecond thing after the pregnant conſiderations) is the practical and profitable Directions, how the Chriſtian Sabbath may be Sanctified ſo, as to bring a Spiritual bleſſing into the Soul. The firſt Direction: *prepare to meet your God*, O Chriſtian, *Amos* 4.12. there is no work (either Natural or Artificial) but it requires preparation; how much more this Religious work! the Husbandman prepares for his Husbandry, and the Muſician for his Muſick, and ſhall not you [that are part of Gods Husbandry, 1 *Cor.* 3. 9.] have your Soil prepared for the Celeſtial ſeed? O pray to *the only preparer of hearts*, *Prov.* 16. 1. to the skilful Muſician, that he may tune your harp (your heart) to Sions Songs, and Sabbath-ſervices, that *you may make melody therewith and therein to the Lord*, *Eph.* 5.19. The ſecond Direction is, ſet ſome

ſome time apart (at leaſt) the evening before the Sabbath to trim your Lamps for meeting your Bride-groom, *Matth.*25.7. The Traveller makes all ready over night for his Journey intended next morning; and that Oven which is heated the night before, will be the ſooner fitted for baking in the following day: the *Jews* had their preparation for the Sabbath the evening before it, *Mark*15.42. *Joh.*19.31. their preparation to the Sabbath began at three aClock in the afternoon, having [*Sabbatulum ante Sabbathum*] afore Sabbath, before the Sabbath. Thoſe of *Tiberias* began the Sabbath ſooner than others, as thoſe of *Tſephore* continued longer, laying down this as their Rule (as *Buxtorf* relates) *Tutius eſt tollere de profano & addere ad Sacrum, quam tollere de Sacro & addere ad profanum*; 'Tis ſafer to pinch a part of the week-day, than the leaſt part of the Sabbath-day, pinch your own part rather then Gods.

Our own *Chronicles* tell us, that the *Saxons* (in thoſe dark times) were ſo devout, as not to allow their ſecular affaires to entrench upon their Sabbath-days Devotion, and therefore began their preparation at three in the afternoon on the laſt day of the week; inſomuch that our forefathers at the Ringing of the Bell to Prayer at that hour, the Husband-man would give over his labour in the Field, and the Tradeſ-man his work in the Shop, and ſet themſelves to prepare for the Sabbath: *Clarks, Engl.*

Engl. Martyr. Pag. 30. Tells of *Edgars* Law to this purpose. And *Tacitus* saith [*Nox diem ducere videtur*] the night seems to lead the day, as the evening, in *Gen.* 1. is (all along) set before the Morning, and therefore the evening before must belong to it. O how the Devotion of those dark days condemns the Indevotion of our (more knowing) times, wherein Men are so far degenerated from their Aunceſtors Zeal, that they dare entrench upon the holy time, either in worldly works, or in foolish games, as if the waters of the Sanctuary (*that full-Sea of knowledg promiſed, Eſa.* 11.9.) had extinguiſhed the fire of the Sanctuary, to wit, that former Zeal and fervent devotion in Solemnizing Gods Sacred Sabbath in the entire extent of it. *I the longer inſiſt upon this ſecond Direction, becauſe uſually, as men meaſure to God in preparation, God remeaſureth to men in performance of his bleſſing: I have found my beſt Prognoſticks about what communion with God I ſhould enjoy on the Sabbath-day, from the Divine influences I have had upon my heart the evening before.*

15. The third Direction is, Remember, not only to prepare for it, but alſo to long after it as a day of deſires to your Soul, the preface (*Remember*) ſpreads it ſelf over all the duties of the Sabbath, before, in and after alſo. *Druſius* tells of an holy *Jew* that would uſually go out early in the Morning of the Sabbath, and ha-

vin

ing put on his beſt Apparrel would cry out *Veni ſponſa mea)* come my bleſſed Bride, thou art welcom; as being exceeding glad of its comming. If you, (with the Mariner) have anched out your heart (the Ship) out of the Heaven of Worldly mud over night, you will long for the Morning, *Pſal.* 130. 6.) to hoiſe up Sail for your Voyage to the Cape of good Hope, and you cannot then but riſe early as *Iſrael* did in the Siege of *Jericho* upon the Sabbath day, *Joſh.* 6. 15. *Have not you the ſtrong holds of Sin* (as they had the walls of *Jericho*) *to batter down.* O long for this Queen of days (as the Antients cal'd it) for your Souls market-day, having caſt up all your Spiritual wants over night. Say with *David, My Soul longeth, yea even fainteth for the Courts of the Lord,* O when ſhall I come and appear before him, *&c. Pſal.* 84. 2. *&* 63. 1. *&* 42. 1, 2.

16. The fourth Direction is, Improve every part and parcel of the Lords Sabbath for your Souls edification and advantage (either publickly, or privately) in holy and Religious exerciſes; the *Hebrew* word (*Shamer*) to (keep) the Sabbath, ſignifies ſuch a careful and diligent keeping, as is that of Gold or precious things, which a man would not loſe any part or parcel of: how careful is the Gold-Smith of keeping the very filings of his Gold, and the Apothecary (in his beating of Pearl to Powder)

Powder is extraordinary watchful, that the leaſt duſt of it fly not out of his Mortar; and why? Beeauſe a little of ſuch things is very pretious and of great value: Thus the ſmalleſt part of this holy-day is of great price, take heed of loſeing the leaſt moment of the precious Sabbath (one Inch whereof the Damned in Hell would give worlds for, if they had them) but improve the whole day for Gods glory and your Souls good. O then that practice (of too many perſons in too many places) in making Gods Sacred Sabbath the very voider and dunghil for all refuſe-buſineſſes (putting them off to that day) muſt needs be a great provocation to the moſt high and holy God; 'tis a Scripture wonder, [will a man rob God? [or *Hebr.* will *Adam* plunder *Elohim*?] *Mal.*3. 8. Seeing the whole day is conſecrated both by God, and alſo (as *Ananias* his goods) to God, it is dangerous to keep back any part of it for your own uſe, *Act.*5. 1, 2, 5, 10. and not keep it wholly and (in every part of it) holy to the Lord.

17. The fifth Direction is, make this day a day of your delights, as before a day of deſires; delight in the day, and in every duty of the day; account the Sabbath not only your duty, but alſo your priviledg, not only your work, but your wages too, *Iſa.* 58. 13. Call the Sabbath your delight, and if it be not ſo, you may not call it ſo; ſurely it was not ſo to

thoſe

those worldly wretches that cryed, *When will the Sabbath be over?* &c. *Amos* 8. 5. as if they had been in the stocks, all the while they were keeping a Sabbath. The *Greek* word for delight is [κατατρύφησον] Septuag. *Psal.* 37. 4, &c. which comes from the word [τρύφη] that signifies Paradise, or place of pleasure; to intimate, the Lord and his Sabbaths may not be as stocks to you, but as a Paradise, and a place of pleasure; you should take as much delight therein, as in walking the Round in the choicest Spring-garden. O how should you *bless God for the Sabbath?* as *Neh.* 9. 14. and rejoice in it as in *the day the Lord hath made* (for spiritual delight) *Psal.* 118. 24. counting it so, and making it so; not only a delight, *but also holy and honourable*, and because holy, therefore honourable, *Esa.* 58. 13. O may you but be in *the Spirit on this Lords-day*, (as *Rev.* 1. 10.) and *tast how good the Lord is*, (*Psal.* 34. 8.) in the dainties of holy duties, and in his heart-refreshing, & soul-ravishing Ordinances, you will find most incomparable pleasure therein, and far exceeding all the dirty delights of sensualists & Sabbath-breakers, *Pro.* 14. 10, *Job* 27. 10. with *Cant.* 2. 3. *Psal.* 84. 4, 10, 11, &c.

18. The sixth Direction, be not weary of it before it be over. The whole Sabbath should be spent without weariness, in works of piety, mercy and necessity, & in none else; there's variety (to prevent nauseating) in works of piety,

you may pass from one Ordinance to another, (as the Bee flies from one flower to another) and not be weary; and from works of Piety you may go to works of Charity, and from thence to works of necessity for your own natural nourishment: O then, here is no need of crying out [*What a weariness is it?*] as *Mal.* 1. 13. or [*When will it be over?*] as *Amos* 8. 5. as if in little-ease all the while. Carnal hearts know not (indeed) how to wear out the Sabbath, ('tis such a weariness to them) and therefore they wish it over; full loth would they beg *David's* office out of his hand (of being a doorkeeper in the house of God, who must be first in, and last out,) *Psal.* 84. 10. and what would they do to spend an everlasting Sabbath in Heaven, that are so troubled and tired with a short one on Earth, not without a world of wilful distractions; but the Spiritual heart that is rapt up and ravished in Spirit, *Rev.* 1. 10. and is in the fear of the Lord (and in the comforts of the Holy Ghost) all the day long, *Pro.* 23. 17. can wish with *Joshua*, that the Sun stood still on that day, for the more killing of sin (as for killing the cursed *Canaanites*) and for quickening of grace.

19. The seventh Direction is, be sure you make it a right day of restraint to you, as it is called, *Deut.* 16. 8. (*Yom gnatsereth*) *diem Interdictis*, a day of prohibition from all improper work; the same word is used, *Num.* 16. 46.

and

and the Plague was ſtayed, or reſtrained by either; (1.) Intreaty, as 2 *Sam.* 24.25. or (2.) By Authority and Commands; or (3.) By ſtrength and force; all theſe waies you ſhould remember to [keep] the Sabbath; if you keep not your heart with all keepings, *Prov.* 4.23. you can never [keep] the Sabbath holy. The plague of your heart (mentioned, 1 *King.* 8.38.) will not be ſtayed or reſtrained, unleſs you, (1.) Offer upon Chriſt (your Altar, *Heb.* 13. 10.) Your entreaties to God with *David*, 2 *Sam.* 24.21. And (2.) Unleſs you lay God's charge and command upon your extravagant heart to keep within compaſs, *Cant.* 2.7. Yea and (3.) You muſt uſe holy force and violence (going out in God's ſtrength, *Pſal.* 71. 16.) to reſtrain your looſe, ſlippery and treacherous heart, both from wicked, and from worldly work on that day; for in the former work you keep the day to *Satan*, and in the latter to your ſelf, but not to your Saviour in either; beſides, every wicked work is curſed ſin any day, and 'tis doubly ſo on the Lord's day, the ſeaſon being a great aggravation of the ſin, like that in *Eſt.* 7.8. 'tis a raviſhing the Queen of daies before the very face of the King of Kings: and every wordly work done on God's day, can never expect God's bleſſing, but will be a canker, and may ſay with *Jacob*, *I ſhall bring a curſe and not a bleſſing*, *Gen.* 27.12. He that did but gather a few ſticks (a ſmall buſineſs ſome

may (ay) was paid home with ſtones, *because he did preſumptuouſly on that day, Numb.* 15. 30, 32, 35, 36. If you muſt do no manner of work, (ſave only the three works of Piety, Charity, and Neceſſity,) no manner of worldly work, much leſs wicked work; O then do not eat forbidden fruit, when you may eat of all the Trees in the garden on your ſix daies; *do not your own works,* (but *ceaſe from them, Heb.* 4. 10.) nor *ſpeak your own words on this high and holy day, Iſa.* 58. 13. *Exod.* 31. 14.

20. The eighth Direction is, never ſatisfie your ſoul with ſpending one Sabbath, without enjoying ſomething therein of the Lord God of Sabbath; never content your ſelf with *Elijah*'s Mantle, *without the Lord God of that Mantle, 2 King.* 2. 14. O let it not be enough to you (as it was not enough to *Abſolom* to live in *Jeruſalem, 2 Sam.* 14. 32.) *without ſeeing the King's face*; Cry with *David* (in every duty of the day) O *when will God come unto me? Pſal.* 101. 2. To miſs of a good friend is ſad, to meet him is joyful, *Pſal.* 73. 25. If you miſs of this your beſt friend, this will juſtly ſadden you as it did even *Saul* himſelf, *1 Sam.* 28. 15. If you meet him, and miſs him not, If your friend, (the King of Saints, *Rev.* 15. 3.) ſit at your Table, then *your Spikenard will ſend forth the ſmell thereof, Cant.* 1. 12. Such a ſign of ſweet friendſhip and fellowſhip muſt needs fill your heart with joy unſpeakable, and full of glory,

glory (as it reminds and repreſents your communion in Heaven) and makes the Sabbath a delight [indeed] to you; then ſhall you delight your ſelf in the Lord, and he will (not only) cauſe you *to ride upon the high places of the Earth*, but alſo upon the heights of the Heavens, where you ſhall keep an everlaſting Sabbath (in which all Sabbaths meet) and whereof there is no evening, *Iſa.* 58. 13, 14. *Pſal.* 37. 4. an eternal Sabbath in glory.

21. The ninth and laſt Direction is, be careful to cloſe up the Sabbath with a gracious frame of heart, when (with *Zacheus*) you have got a view of your ſweet *Jeſus*, from top to toe, upon the *Sycomore Tree* of ſome Goſpel-advantage (*though low of ſtature in your ſelf*, as he was), [*this is your after-duty*] be ſure you take Chriſt home with you, and joyfully receive him there, as he did, *Luke* 19, 3, 4, 5, 9. he is (you'l find) the moſt bleſſed gueſt that brings ſalvation, with him as well as a ſupper, *Rev.* 3, 20. Reflect then upon the whole carriage of your heart all the day; & falling down upon your knees. 1. Beg pardon for your drowſineſs or diſtraction, for your want of fervency of ſpirit in ſerving the Lord, *Rom.* 12. 11. and a Sabbath frame of ſoul. 2. Return praiſe for the Angels moving the waters in order to any healing, either the weakneſs of your grace, or the ſtrength of your corruption; loſe not that warmth of the day you had in the cool of

ing for want of watchfulneſs; and let Sabbath-day thoughts abide with you all the week-days, then week-day thoughts will leſs trouble you on the Sabbath-day.

CHAP. XII.

Of Family-Duties; firſt the Pregnant Conſiderations; ſecondly, the Practical and Profitable Directions.

1. HItherto of the walk of a Chriſtian in perſonal Holineſs; a ſhort diſcourſe of his Relative Holineſs in the cloſe of all. Conſider the firſt, 'tis true, a man is what he is in private and in perſonal Actions habitually either good or evil; and 'tis as true, that a man who is good privately and perſonally, cannot but be good relatively alſo; he will labour to be good in all Relations, he will deſire and endeavour to be holy as a Father, as a Husband, and as a Maſter: this holds true in all other Relations, Superiour, Inferiour, or Equal, as a Wife, as a Child, and as a Servant yea as a Magiſtrate, and as a Miniſter, &c. All perſons are really what they are relatively. Unſound hearts (like the Pillar of ſmoak in the wilderneſs) will have a dark ſide as well as a bright, becauſe they be not wh[illegible] they

they seem to be, they be not to God what they seem to be to men; you may not be like the Candle in a dark Lantern, that gives but light one way; but rather as the Candle set upon the Candlestick that disperses it's light every way, into every corner of the House; you must not be diligent in one Relation, and negligent in another, but be holy in all Relations wherein God has set you; *in every respect holy.*

2. The second Consideration is, Religion (in Truth) disperses it self into every Relation, and makes the New-creature, [ζῶον πολίτικον] a Publick-creature, for the good of others, a *blessing*, *Gen.* 12. 2. to Family-Relations, and so (by consequence) to both Church and State, whereof a Family is the *Epitome*, being (as the *Philosopher* saith) the first Society in nature: as before the flood, [both Church and State] were bound up in private Families, as in a little Volume: so now, the way to have both good, is to have Families good, whereof Churches and Kingdoms do consist to make them as great *Folio's*. Religious Families are blessed Nurseries out of which are transplanted a good Son into one place, and a good Daughter into another, and these bring a blessing along with them to those several places, as *Jacob* did to *Laban*, *Gen.* 30, 27, 30. and *Joseph* to *Potiphar*, *Gen.* 39. 23. those two blessed branches of the *Patriarks* Families, though transplanted into a Forraign Soil

arries a blessing to Forraign Countreys along with them.

3. The third Consideration is, seeing 'tis the Lord that *sets the Solitary in Families, Psal.* 68. 6. and *appoints the bounds of your habitation, Acts* 17. 26. the placing of persons in this or that place and habitation is from the appointment of the Lord thereof, as your being, so your dwelling is from the Lord, and this is not for worldly conveniency only, but for the worship of God, *Deut.*6.6, 7. & 11. 18,19. which is your homage and quit-Rent you must pay to the Lord of all, *Act.* 10.36. *Prov.* 3. 6. *Deut.* 26. 17. *Gen.*18.19. Hereupon every new house was to be dedicated to God, *Deut.*20.5. with Prayers and Praises, as *David* did his, *Psal.*30. title, and as *all shall be Sanctified, 1 Tim.*4.5. *The walls of your house are ever before the Lord, Isa.* 49. 16. and therefore *Holiness to the Lord should ever be writ upon them, Zech.* 14. 20. that your house may be *as the house of* David, *Zech.* 12. 8. *Psal.*101. 2. and as that of *Melancthons* Prince, a *Church Court, and Academy.*

4. The fourth Consideration is, in two branches. 1. Keep out Sin, *that grand trouble-house, Job* 5.24. & 11. 14. & 22. 23. do you *visit your habitation,* 'tis a great mercy, (deny'd to many) put *Iniquity far from your Tabernacle* (by Repentance and Reformation) and while God fills your house with good things, *Job* 22. 18. do

do not you fill it with evil Sins *V.* 23. O let not this be your *kindness to your friend*, 2 *Sam.* 16. 17. O do not *thus requite the Lord*, *Deut.* 32. 6. your house should be all built of *Irish-Oak* (as it were) which cannot endure any venemous *Spider* to come near it; 2. You must keep in the *Ark*, as well as keep out Sin, thus did *David*, *Psal.* 101. 2, 3. *He would set no wicked* thing before him, yet he did set the holy *Ark* before him before which he danced with all his might, 2 *Sam.* 6. 14, 16, 17.

5. That you may be rightly guided in this last walk of a Christian, *to walk in your house with a perfect heart*, as *David* did, *Psal.* 101. 2. and both keep out Sin, and keep in the *Ark*, to wit, Religion, as *Obed-edom* did, *and was blessed for so doing*, 2 *Sam.* 6. 11. take these following directions (the second thing propounded) which relates, First, to the Governours of a Family, and Secondly, to the governed in it. First to Governours; the 1. Direction is, wheresoever God hath set out *the bounds of your habitation*, *Act.* 17. 26. though God say to you, as, *Gen.* 49. 13. (*Zebulun shall dwel by the Sea-shore*) an unruly Neighbour, and that yields no good Air; and it may be you have not an house to your liking in all things, yet say, this is the place appointed me of God, and having God for your Portion, there cry with *David*, *your lines are fallen to you in a pleasant place, and that you have a goodly heritage*, *Psal.* 16. 6.

Indeed

Indeed Gods company (to give all good things to you, *Mat.* 7.11. and to take all evil things from you) makes a low Cottage, yea a poor Cave, to become a Stately Court, and a Princely Palace, for, where the King is, there is the Court: though you have not all to your mind, yet this will make you say, *you have all* (as *Jacob, li-kol. Hebr. Gen.* 33. 11. & as *Paul, I am full. Phil.*4.18) in having him that hath all: yea though you have nothing (in comparison) yet possessing all things in him, 2 *Cor.*6. 10. when you have got the Divine Art of contentment, *Phil.* 4. 12. O Remember how the great Architect of the World *had not a house to put his head in* (though he was the *Carpenter, Mark* 6. 3. and the *builder of all, Heb.*11. 10.) *Matth.*8. 20. *Phil.*2.7. 2 *Cor.*8.9. and how those great Favourites of Heaven *wandred about in Sheep-skins, &c. Heb.* 11. 37, 38. Having *no certain dwelling place,* 1 *Cor.*4. 11. Suppose you have none (or but a mean one) on Earth; yet have you one (and that a Magnificent one) in Heaven, 2 *Cor.* 5. 1. Which will make amends for all on Earth.

6. The second Direction is, having an habitation appointed you of God, be sure you make the Lord your Counceller about a yoke-fellow (whether you be Male or Female) if you have a call thereunto; Marriage (*quasi*) Marre-age or Merry-age, 'tis the making or marring

marring of you for your whole life; of all your civil affairs, there is none of the like Importance as this, having an Influence upon all your days that you live in the World: 'tis like a ſtratagem in War, that cannot be recal'd when you will: according to your choice of a good or evil Spirit (you bring into your bed and boſom) you make your houſe a laſting Heaven or Hell; You are mine, and I am yours, (*brevis quidem eſt Cantiuncula, longum vero Epiphonema*) is a ſhort Song, but it hath a long underſong, therefore (an Errour herein being Irrecoverable) you have need of *Argus* his hundred Eyes, as well as *Briareus* his hundred hands, and of Gods Counſel (above all) that you lay not the foundation of a laſting ſorrow thereby; and that your *Conjugium* prove not a *Conjurgium*, a continual croſſing (in ſtead of comforting) one another, to wit, when two are in one yoke, and each draws contrary waies to the other. Hereupon (ſome ſay) that *Adam* in his deep ſleep was all along praying for a meet-help for himſelf, *Gen.* 2. 21. and the Scripture ſaith expreſly, that *Iſaac* went out to conſer with God (in Prayer and Meditation) about this weighty matter, *Gen.* 24. 63. A good Wife is from the Lord, *Prov.* 19. 14. And ſo is a good Husband, both pretious gifts of God.

7. The third Direction is, let not that Doctrine of *Devils*) that forbids to Marry,

1 *Tim.*

1 *Tim.* 4. 1, 3.) hinder you, as if it were better to live upon the Common, (as whore-mongers do) or as if the unmarried estate were more honourable (without regard to the proper and peculiar gift, 1. *Cor.* 7. 7, 9.) for Marriage is honourable unto all, *&c. Heb.* 13. 4. and God himself (not *Cecrops*, *Lycurgus*, or *Numa*, as heathens say) was the first Author and Institutor of it, and that in Paradise, yea and before the fall, *Gen.* 2. 22. hence 'tis cal'd the *Covenant of God*, *Prov.* 2. 17. and though *Paul* the unmarried (*quatalis*, as 'tis said by Romanists) went up to God (*which was a great honour*) yet *Moses* that was married, had God to come down to him, *which was greater honour*; despise not this Divine medicine, which if rightly applyed, is your Arrival at the fair Haven, marriage, *quasi* merry-age, the sweetest passage of your life, a rest and center of your affections, *Ruth* 3. 1. *that it may be well with you*, this is desireable (as well as honourable) in both Sexes, for the man misses his rib, and would recover it, and the woman (the rib) would be in her place under the Arm again in Coniugall Society.

8. The fourth Direction is, be careful to enter in by Gods way, into Gods *Covenant*, not as some that enter into Gods Ordinance, (to wit, Marriage) by the *Devils* portal (to wit, fornication) so lays the Foundation of a curse, & not of a blessing: (the Apostle saith, *let them*

them marry, only in the Lord, 1 *Cor.* 7. 39. you must not marry in *Pluto* (the God of Riches) nor in *Venus* (the *Goddess* of pleasure) as the *Heathens feigned*, but in the fear of the Lord; the *Rabbins* observe, that in the names of [*Ish* and *Ishah*] the *Hebrew* names of Man and Woman, is included (*Jah*) the name of God, and that if you take out *Jod* and *He*, whereof the name (*Jah*) consists, there remaineth nothing but (*Esch, Esch,*) which signifies fire, fire; the moral of it is good, signifying, that if you marry in any manner but in the Lord, whose name is *Jah*, *Psal.* 68. 4. there will be nothing but fire, fire, nothing but brawling and doleful dissention, a fire that burneth to the fire of *Hell*; but if you marry in the Lord, you marry also with the Lord, and he cannot be absent from his own Marriage; it was Christs presence at a marriage *that turn'd water into Wine*, *Joh.* 2. 2, 9. *Jesus* must be invited to your Marriage (as the principal guest) but by no means invite the *Devil* (*quasi* do-evil) who is (*Abaddon* and *Apollyon*, *Rev.* 9. 11.) the destroyer of all good; Except the Lord be with you to build your house (even in your foundation work, which is alwaies serious and weighty work) all your indeavours will be but (*Arena sine Calce*) sand without lime that cannot hang together, but like untempered Morter, will fall asunder, and you build in vain, *Psal.* 127. 1, 2. *Except and except, &c. 'Tis vain and 'tis*

vain,

vain, (both twice expreſſed there, *&c.*) Should ſound in your Ears.

9. The fifth Direction is, if God have made you the husband of a Wife (eſpecially of ſuch a one as hath the ſeven qualifications of a good one, to wit, *grace, race, face, arts, parts, portion, proportion,*) then 1. Be thankful to your God for ſo great a bleſſing, *Pſal.* 116.12. *Render to the Lord.* This was one of the firſt real and royal gifts that God beſtowed on *Adam*, and that upon deliberation of Divine wiſdom, *Gen.*2.18. the Trinity in the unity had conſulted before about mans firſt being, (*let us make man, &c. Gen.* 1. 26.) Now the Unity in the Trinity conſults about mans well-being, and determins *'tis not good for man to be alone (I will make him an help meet for him)* a piece ſo exactly cut out for him, as anſwers him rightly in every Joint; no ſuch glorious Creature could *Adam* find among all the Creatures that paſſed before him; hence the Woman is the glory of a Man, 1 *Cor.* 11. 7. O bleſs God for ſuch a glorious Creature, and rejoice at the recovery of your loſt Rib, *Cant.* 3. 11. Rejoice in the Lord the giver of that mercy, 1 *Cor.* 1.31. for marriages are made in Heaven before they be Solemnized on Earth; 'tis the work of God the Creator to provide an help meet for Man his Creature, *Gen.*2.18. *Prov.* 18. 22. *Prov.* 19. 14. And 2. Live with your Wife (that God hath graciouſly given you)

as

as a Man of knowledg, 1 *Pet.* 3.7. where ſhould knowledg and wiſdom be, but in the head; if you have found (by ſeeking God in Prayer as *Iſaac* did) a Wife, that is a good Wife (as *Name* is uſed, *Eccleſ.* 7. 1. for a good name; and *Wool*, *Eſa.* 1. 18. for white Wool) you have found a good thing; a fit and faithful yoke-fellow is a ſingular bleſſing, and you have obtained favour of the Lord, *Prov.* 18. 22. as this calls for abundance of praiſe to your God, ſo for abundance of prudence to your Conſort, which is the weaker Veſſel, and ſo ought to be handled as a Venice-glaſs with all tenderneſs, even as Chriſt handles his Church, *Eph.* 5. 29. With all tender compaſſion, *Hebr.* 5. 2. & 2. 17. & 4. 15.

10. The ſixth Direction is, if God make you the head and Governour of an houſe and Family; then learn in the firſt place to rule your little houſe well, to wit, *your ſelf*; he that hath no rule over his own Spirit, is very unfit to take the rule over others, *Prov.* 14. 29. & 16. 32. and *Eccleſ.* 7. 9. Anger may ruſh into a wiſe-wans boſom, but it *ſhall not reſt there*, he dare not let the Sun go down upon ſo evil a gueſt and Counſeller; fury dwells and domineers in no houſe or heart (*not only till the Sun go down a whole day*) but while it go round (a whole year,) *Eph.* 4. 26. but where a fool is the Maſter of the Family, a troubler of his own houſe, that brings all to nothing, *Prov.* 11.

29. his livelihood (by a ſecret curſe) *Vaniſhes into Smoak*, and if not his life (by freezing) yet his liberty goes away, for he *ſhall be ſervant to the wiſe in heart*; none Triumphed in *Rome* but ſuch as had five Victories; nor you in Heaven without Victory over your five ſenſes; *you muſt maſter your whole ſelf.*

11. The ſeventh Direction is, be careful to lead an Exemplary and a convincing Life, that you may be a pattern of Piety to your whole Family; patterns are ſo prevalent (both to good and evil) that *Pelagius* did think (though amiſs) Sin came into and is continued in the World by imitation and not by propagation; *be ſure you ſhew Piety at home* (as well as abroad,) 1 *Tim.* 5.4. and be not like the ſtage-Players, that act the part of both great & good men upon the ſtage, but follow them into the Tiring-Houſe (where they diſ-robe themſelves) and then it will appear they are but very *Rogues* and *vile-Varlots*; every man is, what he is at home and in private. If Godlineſs be writ in a fair Character, and in large and lovely Letters, in the leaves of your life, 'twill invite your Children and Servants to Read, like, and love it, who otherwiſe (poſſibly) would never have heeded it; the Maſter of a Family is the Ordinary Looking-glaſs, whereby the whole Family do dreſs themſelves, [*Regis ad exemplum totus Componitur Orbis*] as is the politick-head, ſo are the People, *the body*; and as is the

the domeſtick-head, ſo (uſually) is the houſhold good or evil, as it is with a fiſh, if the head be ſweet, all's ſweet; if it ſtink, all's putrifying: The Office of an head is great, in guiding and going before the whole body; in *Joſephs* dream, *Gen.* 37.9. [*behold the Sun, the Moon, & the Stars, &c.*] the Father of the Family ſhould be as the *Sun*, full of Heavenly light in himſelf, and communicating of his light to enlighten the *Moon* (his wife) and the *Stars* of ſeveral Magnitudes (his Children) yea and the Air and the Earth too, to wit, all his Servants.

12. The eighth Direction is, if you be the Wife or Mother of the Family, you muſt be *of a wiſe Converſation*, which wonderfully wins (as well as wooes) all you are related to; towards Converſion as well as Conviction, 1 *Pet.* 3.1,2,3,4,5,6. you muſt be as the *Moon* [in *Joſephs* dream] ſhining out (in your Orb) in your husbands abſence, and yet vailing to him, (*as the Moon to the Sun*) when he is preſent, and in his power, being Subject to him in all his lawful commands or reſtraints. O that *you may be fair as the Moon, Cant.* 6. 10. Shining bright in all Vertues and Graces, while you are ordering your Family-affairs, as *Sarah* and *Abigail*, *&c.* And though you may have ſometimes, a dark ſide towards the Earrth, yet (as *the Moon in her very Eccliplſe*) you may have a bright ſide towards Heaven which may never be Eccliplſed; you ſhould be to your Husband

What *David's* harp was to *Saul* in his fury and Phrenſy, 1 *Sam.* 16.23. when your Husband is at any time (as who is not at ſome time) tranſported into paſſion; ſee that you caſt *Milk* and not *Oile* upon the flames of his Anger, that you may quench that fire and not more enflame it by adding another fire (your own anger,) to it: 'twas once a bleſſed Expedient in a godly Couple (though both Cholerick) to live lovingly together for forty years, without ever any fallings out betwixt them, by yielding evermore to each others paſſions, and never being angry both together.

13. The ninth Direction is, to both the *Sun and the Moon* [the Husband and the Wife] jointly, that you live together as heirs of the grace of life, that your Prayers be not hindred, 1 *Pet.* 3.7. Alas you are Men and Women (*Subject to many paſſions and infirmities, Act.* 14.15. *Jam.* 5.17.) and not Angels, freed from all frailties of the Fleſh; and therefore you have need to be enriched with all grace, whereby you may perform the duties, enjoy the comforts, undergo the cares, and reſiſt the Temptations that do attend your perſons and conditions, *as becommeth the Goſpel you profeſs, Phil.* 1.27. and your praying much with and for each other (*without hindrance,* 1 *Pet.* 3.7.) will (with Gods bleſſing) wonderfully encreaſe and Spiritualize your mutual affections one to another; either, jarring will make you leave praying,

praying, or praying will make you leave jarring; *Isaac* and *Rebeccah* were the moſt loving Couple we Read of, *Gen.* 24. 67. [*and he loved her*] (this is not ſaid of any other Husband in all the Bible.) For they were a praying Couple, *Gen.* 25. 21, 22. he prayed for his Wife conſtantly, as the *Hebrew* ſingifies, and ſhe prayed down her paſſions prudently; he got the mercy (deſired,) and ſhe the Oracle: *Abraham* obeys God in things grievous to him, *Gen.* 21. 11. & 22. 2, 3. and *Sarah* hindred him not by ſaying why do you ſo, for ſhe was a ſtraight Rib, and *Satan* could not uſe it to break the head. As the Husband muſt be a Son of *Abraham*, ſo the Wife muſt be a *Daughter of Sarah*, 1 *Pet.* 3. 6. O happy houſe with ſuch Couples, and where *there is but one will*, the Wives ſwallowed up in the Husbands, and the Husband in the Lords will.

14. The tenth Direction to both is, neglect not to ſet up the Worſhip of God in your Family; this is not only to entertain the Ark of God, but even God himſelf: the Ark was the ſign of Gods preſence, no ſooner is *David* ſettled on his Throne, but he will ſettle Religion, and therefore ſends for the Ark, 2 *Sam.* 6. 1, 2, 3. 'Tis come to *Obed-edoms*, Ver. 10. And brought a bleſſing with it thither, V. 11. *David* then crys, O when wilt [thou] come unto me, *Pſal.* 101. 2. he would have the bleſſing-Ark come to his houſe as well as to *O-*

edoms, and not only the Ark of God, but alſo God himſelf. Ariſe [thou] and the Ark of thy ſtrength,) *Pſal.* 132.8. where Religion is ſet up, that houſe is [a *Beth-el*] *an houſe of God, and there is the gate of Heaven, Gen.* 28.16,17. not only for your Prayers aſcending up to God, but alſo for his bleſſings deſcending down upon you through it, for he is Rich unto all perſons and Families that call upon him, *Rom.* 10.12. *Job* 8.6. whether you be ſmall or great God is not an auſtere Maſter, but a liberal pay-Maſter; but that houſe wherein the Worſhip of God is not, nor any calling upon his Name, 'tis not a *Bethel*, but a *Beth-Aven*, *Hoſ.* 10.5. *an houſe of Sin*, and God will pour out his curſe upon it, and not his bleſſing, *Jer.* 10. 25. Neglect of Family-duty doth (as it were) uncover the roof for Gods curſe to be rained down upon a Man s Tables, Beds; all things he hath or doth, *Prov.* 3. 33. yea *Brimſtone* is ſcattered upon his habitation, *Job* 18.15. which the wrath of God (*that abides on him*, *Joh.* 3.36. (may) ſoon give fire to) *Pſal.* 11. 6. and hale in *Hell* at 'its Heels.

15. Secondly a ſhort word of Direction to the Governed, as they ſtand related to the Governours, 1. In General; to all ſuch, whether Children or Servants, *&c.* The firſt Rule is, account it yout mercy and priviledg and not yout burden, that you live in Religious Families where Prayer, Reading, Catechizing,

yea

yea order and diſcipline are obſerved, *Gen.* 16. 8. & 18. 19. Children of many Prayers, and Servants of many Prayers and Spiritual helps may not ſay, what a wearineſs is this, *Mal.* 1. 13. 'twas curſed *Jeroboham* that ſaid, 'tis too much to do ſo, 1 *King.* 12. 28. Yea 'twas the mad and raging *Heathens* that cryed, let us break theſe bands aſunder and caſt away thoſe cords from us, *Pſal.* 2. 3. Thoſe are Children of [*Belial*] that like not to be yoked (as the words ſignifies) no not with Chriſts eaſy yoak; and thoſe are the Redeemed of the Lord that look on Family duties (not as Cords and Bands, but as garters and girdles to confine them where they ought to be, *Rom.* 7. 22. Chriſt left this pattern for all Families by the ordering of his own, as 1. *To worſhip God, Joh.* 4. 22. 2. *To keep the Sabbath, Luke* 4. 16. 3. *To pray with the Family, Luke* 9. 18. [*alone*] there is meant [*apart*] from the Multitude, for his Diſciples (which were his Family) were with him, 4. *To pray privately or ſecretly by himſelf, Luke* 5. 16. 5. And that *morning and evening, Mark* 1. 35. & *Math.* 14 23. And 6. *This was his practice and cuſtome, Luke* 22. 39. yea 7. *Sometimes all night long, Luke.* 6. 12. And (laſtly) *with Submiſſion and Devotion,* as a Servant of God, *Matth.* 26. 39. Oh ye Governours and governed [*learn of him, Matth.* 11. 29.] he is your beſt Maſter learn of him all this Practice of Piety; 'tis no

matter how dull the Scholar be (if but desirous to learn) so Christ himself be but your Teacher.

16. Secondly in particular. First to Children, the second Rule is *Obey your Parents, Eph.* 6.1. as *Isaac* did *Abraham* even in submitting to be Sacrificed (though he was then grown up and might have resisted) and as Christ became obedient even to the death of the Cross. Good Children help to lengthen their Parents days, as *Joseph* did *Jacobs*; God therefore in the first Commandment *promises* (by way of requital) *to lengthen theirs*; Remember you are [*stars*] in *Josephs* dream (who was [himself] a whole constellation of many stars or graces;) O be a bright and morning Star (in Christ) who is so called, *Revel.* 22.16. be a morning-seeker in the morning of your life, *Prov.* 8. 17. and *grow in wisdom as well as in stature, and in favour with God and man* as the Child (*Jesus*) did, *Luke* 2.52. but be not a blazing meteor, not a falling, but a fixed Star, not (*Sancti Juvenes & Satanici Senes* young Saints, & old Devils, not degenerate plants, *Jer.* 2. 21. Degenerating, not only from your Godly Parents (though a Child of many Prayers cannot easily miscarry, as *Ambrose* told *Monica* concerning *Austin* (her Son) while a *Manichee.*) But degenerating also from your seeming godly self in your younger years; a falling Star, falls not to the Earth only, but (as the Star (wormwood) *Rev.* 8.11. (bitter

to

to Parents and to ſelf) into the bottomleſs Pit alſo, and is it not pitty, that any one chip of the good old blocks ſhould become fewel for everlaſting burnings, that any Son or Daughter of godly Parents ſhould degenerate even to *damnation*?

17. The third Rule is, be a Serving Son, *Mal.*3.17. 'tis an old and yet a true ſaying, that God, Parents aud School-Maſters can never be requited *both for your being and for your well being*; Parents have power to require the ſervice of their children, and as it is the Parents priviledg to command ſervice, ſo 'tis Childrens duty to do ſervice; even churliſh *Laban* had ſerving Sons, *Gen.*30.35. and ſo had the old ſeducing Prophet, 1 *King.* 13. 13. yea and the Prince or Prieſt of *Midian* had ſerving Daughters, *Exod.* 2.16. This is the *honour* that God commands Children to pay to their Parents, *Exod.*20.12. Children can never do enough for their Parents, that have done ſo much (*and alſo ſuffered ſo much*) for them; 'tis very remarkable, that good *Jonathan* (who was otherwiſe a truly ſerving Son) was taken by Lot, 1 *Sam.* 14.42. (*the whole diſpoſing whereof is of the Lord, Prov.*16.33.) and this may well be ſuppoſed to be ſome Reaſon, that God hereby did ſhew, how tender he is in allowing the leaſt ſhew of diſobedience to Superiours, and to make Children fear and avoid (even) the Raſh and cauſeleſs curſes of Parents, which (by a ſecret Judg-

ment of God) are ſometimes inflicted; a wiſe (ſerving) Son, makes a glad Father &c. *Prov.* 10.1. every Son ſhould be an (*Abner*) which ſignifies *his Fathers light*, and every Daughter, an (*Abigal*) which ſignifies *her Fathers joy.* O then whether you be Son or Daughter, do not *bring down the gray* hairs of *your Parents with ſorrow to the grave*, *Gen.*42.38.& 44.31. but be comforts to them, *Gen.*5.29. *Ruth* 4.15.

18. The fourth Rule is, you muſt nouriſh your Parents in their old Age, that nouriſhed you in your youth, and as you expect that your Children ſhould nouriſh you when you are old; good *Joſeph* is a bleſſed pattern, *Gen.* 45. 9, 10, 11. Saying to his old Father, *come down to me, and be near to me & there will I nouriſh thee*, and he did ſo, *Gen.* 47.12. and *Obed* was a reſtorer of life to old *Naomai* (whoſe life had been long a lifeleſs life as it had been joyleſs) and a nouriſher of her old Age, *Ruth* 4.15. See *Davids* love herein, 1 *Sam.* 22.3. And Chriſts alſo (the myſtical *David*,) *Joh.*19. 27. This the Apoſtle commends *as a thing not only good before men, but alſo acceptabe unto God*, 1 *Tim.* 5.4. and Chriſt reproves the neglect of it, *Matth.*15.4. and *Paul* calls ſuch [ἀστόργους] without natural affection, *Rom.*1. 30. 2 *Tim.* 3. 3. The ſtork hath a ſingular affection to the Aged ſire, (as *Pliny* Relateth. *Lib.*10.*Cap.*23.) The contrary carriage brings Gods curſe, *Exod.* 21.17. *Deut.*27.16. *Prov.* 30.17. The infernal

Ravens

Ravens ſhall pick out the Eye of him that mocketh his Parents,(as curſed *Cham* did bleſſed *Noah*;) yea God oft repays them again in the ſame Coin, as one ungracious Son (I Read of) that kicked his Father down the Stares,and dragged him by the hair of the head to turn him out of doors, and for this end opening the door, the old Father then ſpake ſaying; Now Son it is enough, do no more, for thus far I went with my Father; however God will take them to task as he did *Abimelech*,and render to them the wickedneſs done to their Parents, *Judg.* 9. 5, 56. And he was a Son of more wit than grace, who, when his Father compiained that never Father had ſuch an undutiful Child as he had; replyed, yes my Grandfather,meaning his Father (when a Child) whom he ſpake to.

19. The fifth Rule is, if you be a Son or Daughter that fears, *your Parents have left you Job's Legacy, laying up iniqnity for you as well as Inheritance, Job* 21. 19. as 2 *Sam.* 3. 29. & 2 *King.* 5.27. and *Exod.* 20. 5. Yet know none ſhall be damned [*eternally*] for their Parents Sin, *Ezek* 18. 17. *Gal.* 5.6. unleſs they make it their own, either by commiſſion or approbation; yet may they be puniſhed [*Temporally*;] yea though they prove good Children, as 1 *King*. 14. 12,13. and that you may eſcape this, you muſt bewail your Parents Sins, *Ezek.* 9. 6, 7. & *Dan.* 9.4, 6,8. & *Deut.* 21. 13.

12.13. and as to the goods you derive from them, you ſhould do with them as you do with fruit out of the hands of ſome dirty *Huckſter*, you muſt waſh them over again in godly ſorrow, & then you may uſe them; *to the pure, all things are pure, Tit.* 1. 15. beſides grace cuts off the entail (*though it be the oldeſt and ſtrongeſt*) of wickedneſs, as a good Child may come from a bad Father (as *Ahaz* had an *Hezekiah*, 2 *Kin.* 18.1 and *Amon* a *Joſiah*, 2 *King.* 21. 21, 26.) So a good Child may have a ſanctified uſe of the goods of bad Parents, as thoſe two good Sons had of the Treaſures of bad Fathers which they ſanctify'd by Prayer, 1 *Tim.* 4. 5.

20. The ſixth and laſt Rule is, (Secondly to Servants,) you muſt pleaſe your Maſters *in all things, not anſwering again* (either by chatting or thwarting,) *Tit.* 2.9. The old ſaying is, be it better be it worſe, pleaſe him that bears the Purſe; *not with Eye-ſervice, Eph.* 6. 5, 6. 'Tis not enough for you to fear man (your Maſter) who hath power over the fleſh only, but you muſt fear God, *Col.* 4.22. who hath power to caſt Body and Soul into Hell, *Matth.* 10.28. We do not Read that *one ſervant went into the Ark with Noah, nor out of Sodom with Lot*, which ſhows that few Servants be good. O be you of the Number of the few, that takes ſome time for your Soul; If Servants under the Law did ſo (that were Slaviſh bond-men and bond-women) much more you under the Goſpel.

Abraham

Abraham had a faithful and a praying Servant, *Gen.*24.10,16,26,27,45. and *Jacob* was no leſs to *Laban*, and *Joſeph* to *Potiphar*, and the *Centurion* was happy in his Servants, *Matth.*8.6. (*they went and came at his bidding,*) O ſee, you make your Maſter happy, *&c.* by your faithfulneſs, diligence and Conſcience of duty. This will never be grief nor offence of heart to you another day, 1 *Sam.*25 31. But turn to your great joy: 'twas an honourable encomium [*for they dealt Faithfully*] 2 *King.* 12.15. *and feared God above many, Neh.* 7.2. *and well done thou good and Faithful Servant, Matth.* 25, 21, 23. You ſhall not only find acceptance with God, but alſo *have an entrance into your Lords joy*, which is too big to enter into you, *you muſt enter into it.*

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12.13. and as to the goods you derive from them, you ſhould do with them as you do with fruit out of the hands of ſome dirty *Huckſter*, you muſt waſh them over again in godly ſorrow, & then you may uſe them; *to the pure, all things are pure, Tit.* 1. 15. beſides grace cuts off the entail (*though it be the oldeſt and ſtrongeſt*) of wickedneſs, as a good Child may come from a bad Father (as *Ahaz* had an *Hezekiah*, 2 *Kin.* 18.1 and *Amon* a *Joſiah*, 2 *King.* 21. 21, 26.) So a good Child may have a ſanctified uſe of the goods of bad Parents, as thoſe two good Sons had of the Treaſures of bad Fathers which they ſanctify'd by Prayer, 1 *Tim.* 4. 5.

20. The ſixth and laſt Rule is, (Secondly to Servants,) you muſt pleaſe your Maſters *in all things, not anſwering again* (either by chatting or thwarting,) *Tit.* 2.9. The old ſaying is, be it better be it worſe, pleaſe him that bears the Purſe; *not with Eye-ſervice, Eph.* 6. 5, 6. 'Tis not enough for you to fear man (your Maſter) who hath power over the fleſh only, but you muſt fear God, *Col.* 4.22. who hath power to caſt Body and Soul into Hell, *Matth.* 10.28. We do not Read that *one ſervant went into the Ark with Noah, nor out of Sodom with Lot*, which ſhows that few Servants be good. O be you of the Number of the few, that takes ſome time for your Soul; If Servants under the Law did ſo (that were Slaviſh bond-men and bond-women) much more you under the Goſpel.

Abraham

Abraham had a faithful and a praying Servant, *Gen.*24.10,16,26,27,45. and *Jacob* was no leſs to *Laban*, and *Joſeph* to *Potiphar*, and the *Centurion* was happy in his Servants, *Matth.*8.6, (*they went and came at his bidding*,) O ſee, you make your Maſter happy, *&c.* by your faithfulneſs, diligence and Conſcience of duty. This will never be grief nor offence of heart to you another day, 1 *Sam.*25 31. But turn to your great joy: 'twas an honourable encomium [*for they dealt Faithfully*] 2 *King.* 12.15. *and feared God above many, Neh.* 7.2. *and well done thou good and Faithful Servant, Matth.* 25, 21, 23. You ſhall not only find acceptance with God, but alſo *have an entrance into your Lords joy*, which is too big to enter into you, *you muſt enter into it.*

The

CHAP. XIII.

The Appendix or Concluſion, relating further to Family-duty.

TO Sum up all, If you be the governour of a Family, your great concern is to ſee that both your ſelf and yourFamily do ſerve the Lord (in walking all thoſe pleaſant and profitable walks of a Chriſtian,) *Joſh.*24. 15. the Reaſons be three. 1. 'Tis your duty. 2. 'Tis your beauty. 3. 'Tis your ſafety ſo to do. 1.'Tis your duty,as you are GodsTenant at Will, only [*quamdiu te bene geſſeris*] ſo long as you behave your ſelf well; *your Gold is his, and your Silver is his, Hag.* 2. 8. *your* Land *is his,Liv.*25.23.and your *houſe is his,he appoints it you, Act.*17.26. *Gen.* 49.13. God is the true *proprietary of all, Ezek.*21.27.and your ſerving of God is your *Pepper-corn,* you pay to your great Landlord. 2. Reaſon, 'tis your beauty, holineſs hath a beauty in it, and therefore are they oft put together, 1 *Chro.* 16. 29. 2 *Chro.* 20. 21. *Pſal.* 29. 2. *&* 96.9. *&* 110. 3. That Family which worſhips the Lord in the beauty of holineſs, hath a Church in their houſe, as *Rom.* 16. 5. 1 *Cor.*16,19. and to turn an houſe into aChurch is a beautiful thing.3.Reaſon, 'tis your

your ſafety. 1. *From Gods wrath*, his deſtroying Angel ſhall not break in upon you, *Exod.* 12. 12, 13. but he doth break in upon the *Families that call not upon his name*, *Jer.* 10.25. 2. *From the Devils malice*, ſuch houſes as are haunted with evil-Spirits, what-ever other Reaſon there may be thereof, yet ſure I am this is one, that the worſhip of God hath not been duly and truly obſerved in that houſe; where the fear of God is not, there all evil, & (any *Devil*) may prevail to play their pranks, *Gen.* 20. 11, 17. *Surely the fear of God is not in this place. Babylon* may be a place for *Satyrs*, or *Devils* in borrowed ſhapes and hideous apparitions, *Iſa.* 13.21. but *Sion* is a place of Songs. No *Lyon* ſhall be there, not that roaring *Lyon*, (the *Devil*,) *Eſa* 33.13. & 35. 9, 10. 2 *Theſ.* 3.3. 1 *Joh.* 5. 18. Godly Familys ſing Pſalms to God, *Pſal.* 118. 15.

2. If you be the Father of the Family, then are you as the *Sun*, if the Mother thereof, then are you as the *Moon*, and if Children, then are you of the *Stars*, as in *Joſephs* dream, *Gen.* 37. 9. [*the Sun, the Moon, and the Stars,*] (as before) Shows the duty of each, beſides, the Governours of Families, ſhould be King, Prieſt, and Prophet, in their own-families, 1. You muſt be a King (or a Queen, if a Female) to make *Laws* for your Family, and to ſee to the Execution of them, as you have power to make *Laws*, ſo you have the Sword to Execute

cute them, *Gen.* 16. 6. (*She is in thy hand*) to correct her for her fault; though this Lady or Queen (as the word (*Sarah*) ſignifies) ſhewed too much wrath to her maid, and too little Reverence to her Husband, in dealing ſo roughly with her; correction given in Anger hath uſually more of rigour then of right; *Socrates* ſaid to his offending Servant, *but that I am angry, I would ſtrike thee.* 2. You muſt be a Prieſt (the word [*Sacerdos*] is uſed in Latin for he and ſhe) to Sanctify your Family and Familiarity, by the Sacrifice of Prayer daily. Thus did *Job*, Chap. 1. 5. well knowing he was bound to the preſervation of Gods precepts, as well as to the Obſervation of them, and to ſee that all his (under his ſhadow, *Hoſ.* 14. 7.) ſhould keep them as well as himſelf; he ſues for pardon even of ſuſpected Sins in his Sons, and turns his ſuſpicion into a ſupplication; and this *Job* did [*Kolhajomim*] continually or every day. This alſo was our Lord Chriſts cuſtom as before, not being weary of well-doing; yea further, you muſt by your Prieſtly Office admoniſh offenders; and excommunicate thoſe that are Incorrigible, (caſt out the bond-woman and her Son) *Gen.* 21. 9. 10. The Son was a mocker and derider of the *Covenant*, a fault it was no doubt, and a great one too, otherwiſe the Apoſtle would not have cal'd it preſecution, *Gal.* 4. 20. nor God have puniſhed it with Excommunication, and the Mother

Mother was (likely) the Author, or (at leaſt) the abettor of her Sons ſin, in ambitiouſly ſeeking the Inheritance, and therefore *out* they muſt go together. Thus likewiſe *David* would not ſuffer a wicked Servant to tarry in his ſight, *Pſal.* 101.4,8.

3. And thirdly you muſt be a Prophet (or Propheteſs) to inſtruct your Family in the knowledg of God, and (with *Abraham*) command your Children and your houſhold to keep the ways of the Lord, *Gen.* 18. 19. The lips of the Righteous feed many, *Prov.* 10. 21. *Ruth* carries her gleanings home, *Ruth* 2.17.18. and the Bee carries all her gatherings to the Hive; ſo a good houſholder, what he gathers abroad he carries home, knowing that all the Souls in the houſe are given to him (to care for) as *all the Souls in the ſhip were given to Paul, Act.* 27.24. 'Twas a notable ſaying of Mr. *Stocks*, that many Houſholders in *London* while they are taking care, of preſerving the health of their own bodies (in their Countrey-houſes) they are all that time ſtarving their Servants ſouls. O conſider, how many Servants *Dog*, cry after, and curſe their Maſters in *Hell* for Murthering their Souls, (which is worſe then body-murther) and for doing no more for them than they did for their Beaſts, to wit, in feeding their bodies only; but (as *Gallio*) not caring for better things, *Act.* 18.14,17. O how did the Queen of *Sheba admire* the order of *Solomons* houſe, 1 *King.* 10.7,8. and the Apoſtle

commends

commend: the order he ſaw in ſeveral houſes, and would they not as much *wonder & diſcommend*, the diſorder and perturbation in many houſes (that pray not apart, *Zech.* 12.10,12.) but Moon and Stars be above the Sun, water above the Earth, all *Ataxies* or diſorder, and brawling about trifles, dreadful Thundrings (in brawling one with another) rending the middle Region (while alls qu'et in a well ordred houſe as in the upper Region) *Mox, longe, tarde, Cede, Recede, Redi.* Such an houſe hath the Plague of *Leproſy* in it, *Levit.* 14. 35. to 42. If (as a Servant or Sojourner) it be matter of choice to you, *depart quickly out of it, remove a great way from it*, and let it be *throughly cleanſed before* you return to it again. The Angel ſaid to *Hagar* [*Whence comeſt thou, and whither wilt thou go?* *Gen.* 16.8. dareſt thou leave *Abrahams* Religious family (who though he had 318 ſervants, *Gen.* 14.18. yet inſtructed them all, *Gen.* 18. 19.) *and go down to Idolatrous Ægypt.* And *Abraham* (himſelf) would not ſojourn where he might be grieved with the ſight of *Sodom*, or annoy'd with its foul air, *Gen.* 20.1. oh that you may be [*Homo boni pedis*] have a proſperous comming every where, and no where [the ſhame of your Lords glory, *Iſa.* 22.18.19.] Untill you (by grace) come unto the glory of the Lord to which God Almighty bring you. *Amen.*

FINIS.

A New-Year's Gift for Dr. *BIRCH*:

OR, A

MIRROR,

Discovering the different Opinions of some Doctors in relation to the Present Government, as laid down in the following Sermons, *viz.*

Dr. *Birch*'s Sermon before the House of Commons, on the 30*th* of *January*, 169¾.

Dr. *Hayley*'s Fast-Sermon, *Decemb.* 11, 1695. before the House of Commons.

And Mr. *Alsop*'s Thanksgiving-Sermon, at *Westminster*, *September* the 8*th*, 1695.

——*It is very disagreeable to the Ends of Government, that they who are united for the sake of* Preservation, *should be devoured and consumed by one another: That Government should be made an Instrument of Oppression, and* that one Man should ruin Millions *arbitrarily and wantonly, against the stated Measures of Justice, and the Bounds of common Humanity.*

Bp of *Lincoln*'s Fast-Sermon before the Lords, *Dec.* 11, 1695.

LONDON, Printed, 1696.

Dr. *Williams's* Faſt-Sermon before the Houſe of Commons, *Dec.* 11, 1695. for which Sir *Robert Cotton* was order'd to give him their Thanks, and deſire him to print it.

Pag. 5. 1 Sam. 2. 30. ——— *Them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed.*

THE words of the Text are a general Propoſition, but made uſe of as a Reaſon to juſtify the Severity of the Threatning here denounced by a Prophet againſt *the Houſe and Family of* Eli; whoſe Sons at that time executed the Prieſts Office under him at *Shiloh*: Of whom, and their Caſe, it is requiſite to give ſome Account, (*pag.* 6.) as an Exemplification of the Text, and what may ſerve alſo as a Comment on it.

Eli, that was then *High Prieſt*, *was a Deſcendant of* Ithamar, *the younger Son of* Aaron; but *how the Succeſſion came to be alter'd*, which from *Aaron*'s Death had probably continued for *ſeven Generations* in the Line of *Eleazar*, *the elder Brother*, the Scripture is ſilent.

There is nothing to be collected from thence to Eli's *Diſadvantage and Diſparagement* in the double Charge he officiated in, whether as *a Judg*, in which Station he was for forty Years together, or as the *High-Prieſt*.

There is not a Syllable that charges him with Intruſion any more into the Prieſthood, than into the Judicature.

There was in being at that time *a Meraioth*, or an *Amariah*, one of the Family of *Eleazar*, and THE NEXT IN BLOOD, *and Pretence too, if a* DIRECT SUCCESSION *were inviolably to be obſerved; and yet it is no where imputed to* Eli, *that he invaded, or was poſſeſſed of* ANOTHER's RIGHT.———

Pag. 7. Whence this Tranſlation of the *Prieſthood* from *the Elder to the Younger Houſe*, proceeded; or when it was, whether before, or whether it began in *Eli* (as it is moſt probable) is not certain. *It ſeems*, whenever it was, *to have been by God's Approbation*, if not his immediate Direction; *and that*, perhaps, *for ſome groſs Neglect, or great Miſcarriages, or ſome Incapacity on the other ſide*: Or from the Neceſſity of having ſuch a Perſon in that Station in thoſe perilous and uncertain Times, as would by a wiſe and ſteady Hand, and his prudent Conduct, and above all by his Exemplary Piety and Vertue, maintain the Honour and Dignity of the Prieſthood, and keep the People firm to their Religion, under the too often prevailing Inclinations to *Idolatry*.

This ſeems to have been the State of Affairs at that time, and the reaſon of *Eli*'s Introduction into the Prieſthood.

Brief HEADS of Dr. Birch's SERMON preach'd before the Honourable House of Commons, on the 30th of January, 169¾.

January 31, 169¾.

Ordered, That the Thanks of the House be given to Dr. *Birch*, for the Sermon by him preach'd, &c. and that he be desired to print the same; and that Sir *Tho. Dyke* and Mr. *Hungerford* do acquaint him therewith.

2 Sam. 11. 21. *Ye Mountains of* Gilboa, *let there be no Dew, neither let there be Rain upon you, nor Fields of Offerings; for there the Shield of the Mighty is vilely cast away, the Shield of* Saul, *as tho he had not been anointed with Oil.*

THis is part of the Lamentation of *David* over *Saul*; it is over the Fall of a Prince that was literally the

Brief HEADS of the Reverend Dr. Hayley's SERMON before the Honourable House of Commons at St. Margaret's Westminster, on the Fast-day, Dec. 11, 1695.

Jovis 12 Dec. 1695.

Ordered, That the Thanks of the House be given to Dr. *Hayley* for the Sermon by him preach'd, and that he be desired to print the same, and that Mr. *Norris* do acquaint him therewith.

Ezra 8. 21.

Then I proclaimed a Fast there, ——— that we might afflict our selves before our God, to seek of him a right way for us, and for our little ones, and for all our Substance.

THE Words are a part of the Relation which *Ezra* gives of his Conduct in leading back a Remnant of *Israel* from their Captivity. — They

the Lord's Anointed and his Succeſſor; *or if any prefer the being VICEGERENTS to their Inferiours, THAT WAS THE DESIRE AND CHOICE OF THE PEOPLE.*

Pag. 2. To whoſe (*David*'s) Tears alſo, *it muſt needs have been a conſiderable Addition, that HE HAD THEN RAISED AN ARMY*, which tho nor immediately imployed againſt his Maſter, yet we find offered to *Achiſh*, and that *it made the Rear of his Battel* when he went out to fight againſt *Iſrael*———.

Pag. 3. *He* (David) *had a juſt declared Title to ſucceed*, had ſaved the Honour of his Country, and was *the Darling of his People*, and yet had Grievances alone to plead where he had merited Rewards——.

Pag. 4. And yet, when this HEIR OF THE KINGDOM ſaw the *Crown* and his *Enemy* fall into his Hands together, he had been Sojourners in a ſtrange Land, Subjects to a Foreign Prince, and deprived of the Protection of their *Laws*, the Glory of their *Temple*, and Exerciſe of their *Religion*.

Pag. 2. They were now joyful in their Deliverance from a Foreign, and their proſpect of their Native Land; but however great the Bleſſing, and how ſweet ſoever their Hopes were, they were not unmix'd with Fears and doubtful Apprehenſions, for they were to paſs through People that were Enemies to their Name and Nation; and they had reaſon to expect all the Oppoſition their Malice could make, and all the Obſtructions their Spite could contrive to diſturb their Journey, and prevent their ſettlement.

Pag. 3. —— We cannot eaſily hear this Story, without reflecting on ſome kind of Parallel that runs between it and our paſt and preſent Circumſtances; *how near we our ſelves were brought to a ſort of Captivity, even in our own Land. There lay before us the diſmal Proſpect of Slavery in our Perſons, Conſciences and Eſtates*; and what made it yet more grievous in this very *Iſland*, a Place which God had bleſſed with a long Poſſeſſion of

he does not basely trample upon his Misfortunes, or draw Arguments from *Providence* to conclude him rejected of God, but forgetting his Revenges ——— He piously laments over him.

Pag. 20. —We are still threatned in their turns, either with *no Church* at all, *or the worst among* Christians.— *Are not our very* BLESSINGS *turned into a* CURSE? *Our boasted Freedom is now only a Liberty to bite and devour one another: our long cried up Liberty of Conscience proves one of Impiety, Licentiousness and Error; and at best serves for a step to* DOMINION *more than* DEVOTION. Our Laws indeed are open, but to the *continual Conspiracies* of false Witnesses against the Lives and Fortunes of the Innocent. But if the FOUNTAIN also is troubled, as the many Attempts to clear it insinuate; if there be Wickedness in *High Places*; or it were possible to believe the

of a *just Liberty*, and *well-regulated Government*. Pag. 4. *We saw a strange Worship eager to extirpate our purer Religion; our Laws just submitting to an Arbitrary Sway*, and both Church and State by the Artifice of our Enemies Abroad, and the Violence of those at Home, upon the Brink of Subjection to a *Foreign Power*.

It hath pleased God to bless us with the grateful *Surprize* of a *Deliverance* from these great Evils, to turn our Steps and to set us in our way towards Settlement and Peace, and the Establishment and Security of our *Religion* and *Laws*.

—We now make our Addresses, not for a handful of our Countrymen, but for our whole Nation; for the Security and Happiness immediately of three Kingdoms, and by Consequence of all *the Reformed Churches*, (*pag.* 5.) and the greatest part of the States of *Europe*. And *we are concern'd for our selves, for our Little Ones, and for all our Substance*.

1. For *OUR SELVES, who have asserted our* NATIVE RIGHTS AND LIBERTIES, and therefore must be the most unfortunate of all Men, if at last we come to lose them; who have *stood up for the Reformed Religion*, —and who therefore can with

less

the Reports of *Patriots* that prefer others Safety to our own, OF FATHERS THAT WERE NEVER SONS, of Guardians that sell their Trust, or the like Contradictions in Morality, then we may conclude that God's Anger is not yet turn'd away, but his Hand stretched out still, and the Vengeance impending.

Pag. 22. I hope we who pretend to have a better Information than the Jews ever had, shall not be less found in the Doctrine of *Civil Obedience*, or think it altered by *the late Exercise of that Provisional Power*, which is necessarily reserved to a free People, upon all extraordinary Emergencies: All these are *Questions* of *Law* and *Constitution*, and were of old so little thought to belong to Divinity, that OURS IS THE FIRST STATE-SCHISM known in the World———.

Pag.

less Patience see *Error* and *Superstition* invade our Temples and corrupt our Brethren, *the Temples of the living God*——.

2. For *OUR LITTLE ONES*, whose Trustees and Guardians we are, *to whom we ought with our Blood to convey the Rights and Privileges that accompany it*———. (*Pag.* 6.) Lest if we be wanting in our Care for Posterity, we be justly reproached as unsensible of the common Tendency of Human Nature, and *unworthy of those Rights which the Vigilance and Courage of our Ancestors have continued to us.*

3. For *OUR SUBSTANCE*, which makes this Nation considerable in the World, and furnishes us with Means for its Preservation, which our Enemies have long envied, which they would have devour'd at once, had not PROVIDENCE over-rul'd them, but which they continued with all their Policy to undermine——.

Pag. 7. These are all great and weighty Articles, and therefore it highly becomes us to behave our selves under them, as Persons that have a sense of their Importance, and to begin there where Reason and Piety, and the words of my Text lead us; to invoke the Assistance of Heaven for our Counsellors,

Pag. 23. ——It was this Villany which first forc'd the Posterity of that pious King out of their Country and their Religion together; and which, as a Consequence of that, hath entailed upon us DISPUTED TITLES, and for ought yet appears, *endless Wars*——.

Pag. 24. In order to obtain an happy end of our Follies, give me leave to conclude with King *Solomon*'s Axiom, *Prov.* 29. 25. *The Fear of Man bringeth a Snare, but whoso putteth his Trust in the Lord shall be safe.* We are fallen into those DREGS OF TIME wherein HYPOCRISY AND PROFANENESS *seem to divide the World between them* and ALL TRUE AND UNAFFECTED PIETY IS OUT OF COUNTENANCE. Wherein ALL THE SACRED TIES TO OUR KING AND COUNTRY APPEAR AS LOOSE AS OUR MANNERS; and in which

fellors, and those that watch over us; *to fast, and afflict our selves before our God, and to seek of him a right way for us, and for our Little Ones, and for all our Substance*——.

Pag. 15. I come now to bring the Matter something nearer to our selves, by considering how much we of this Nation are particularly oblig'd to a devout Performance of this Duty; and this I shall do by reflecting upon *what we have already received, and what we yet want.*

1. *What we have already received.* Now the Main and the Body of the Blessing God has already vouchsafed us, is *the unexpected Deliverance of our Nation from an utter Ruine*, ready to befal our Laws, our Liberties and our Religion, from Calamities, the greatest that can happen either to wise Men or good Christians; an ARBITRARY GOVERNMENT, and an IDOLATROUS WORSHIP; and *this wonderful Mercy was wrought for us by the HAND OF PROVIDENCE* without the Blood of our Inhabitants, (*pag.* 16.) or the dismal Ravages of our Country by an Intestine War; *it surprized us when we had lost even our Hopes*, and came whence the most vigilant of our Enemies never suspected it.

It

which that generous Honesty and Integrity, which was once the Glory and the Character of our Nation, is all vanished into MEAN, FALSE AND UNDERMINING COMPLIANCES. If then we dare own DISCOURAGED VERTUES, and would stand in the Gap to save the whole from Destruction, *the true way* IS NOT TO FOLLOW A MULTITUDE TO DO EVIL, or to join in those FASHIONABLE FLATTERIES that are Ruine to the Embracers.

London, printed for Mr. *Nott* in the *Pall-Mall*, and published by *Randal Taylor*, 1694.

It has been maintained against superiour Force and united Counsels Abroad, and against TURBULENT SPIRITS, *and divided Parties* at Home; and it has pleased God wonderfully to preserve to us the INSTRUMENT he has made use of for this great End, and to deliver him from open Force and *private Conspiracies*; to give such Success to his Arms, as to put a stop to a Power generally thought irresistible, to convince us by a late signal Demonstration that it is declining, and to give us a rational Prospect of what we so much desire, the Settlement and Establishment of this Deliverance by *an honourable and a secure Peace.*

Pag. 17. 2. *What we yet want.* It has pleased Almighty God to deliver us from a State of Misery, into which we were just falling; but he has not yet blessed us with a State of Confidence and Security.

—We are not free from *DOMESTICK ENEMIES, who endeavour to disturb our Peace, and obstruct those Counsels, and weaken those Hands that work for the publick Safety*———.

Pag. 19. Now let us enquire, what Conduct will be proper for us in order to obtain that Blessing which we seek of God in this Solemnity———.

Pag. 20. 1. It seems very requisite that *our Counsellors* would reflect, that in our present Circumstances we depend upon their Wisdom and Prudence, as well for the Security of

those

thoſe Advances which God has already enabled us to make, as for ſuch a farther Progreſs as may ſecure us againſt thoſe Evils which we have lately felt, and ſtill fear. That the *Criſis* is ſuch, that they can ſcarce act within the Limits of Indifference, but muſt either gain the Honour of perfecting, or the Reproach of ſpoiling *THE MOST GLORIOUS ATTEMPT that has been known in this part of the World*, may be in any Generation———.

Pag. 21. 2. That they would conſider, that ſhould there any Miſchief flow from an unfaithful Diſcharge of their Duty, they muſt be one day accountable for it——Such a Reflection as this will be apt to diſcover, that it is a ſinful, as well as an imprudent thing to govern thoſe Debates by the Tendency or Intereſt of A PARTY, which are deſigned for the Publick Peace and Welfare; or to clog and retard thoſe good Proviſions, which are of evident Neceſſity, by diſtant Surmiſes, or preſent Delays. *Pag.* 22.——Such Reflections and Reſolutions highly become Perſons in ſo honourable a Station, and upon ſo important a Conjuncture; and bleſſed be God there is a fair Appearance that they have been conſidered, and have had a due Influence by the happy beginning, which ſhews it ſelf in the Weight and Unanimity (*pag.* 23.) of the firſt *Debates* and *Votes* of this Seſſion. Theſe give us very promiſing Preſages of a happy Progreſs———.

Pag. 25.———*Many among us ſeem to behave themſelves unworthy of the Deliverance God has wrought for us*——. 1. There is *an Inſenſibility of what God has already done for us, and a Forgetfulneſs of our former State*, what we would then have given, and what we would have ſuffer'd to have purchaſed one much ſhort of the preſent. The Thoughts of theſe things are among too many vaniſh'd, with the Condition that ſuggeſted them, and NOW NO PRESSURES ARE THOUGHT COMPARABLE TO THE PRESENT.

Pag. 26. 2. *Impatience in the Expectation of that Settlement which we ſo much deſire——We are angry that all thoſe Evils are not removed in a few Years by the Conduct of our preſent Prince,*

which

which OUR OWN STUPIDITY SUFFER'D TO GROW, *almost past Cure, in the many ones of his Predeceſſors.*

3. *Murmuring and Diſcontent at the Charge and the Loſſes that attend our Deliverance,* and muſt be felt before it be perfectly eſtabliſhed, whereas it ought to be conſidered, that ſo great a Birth muſt have ſome Pangs———.

Let us, out of a due ſenſe both of what we have deſerved, (*pag.* 27.) and what we have received, praiſe God that we are now a People, and wait patiently for what his Goodneſs hath ſtill in ſtore for us. Let us reflect, that *it is not a ſmall thing, that the Torrent of our Enemies Conqueſt has a ſtop put to it, and that the Tide is turned upon them*; that we are out of fear of their Invaſions, and at Peace among our ſelves, that our Nation is free from the Ravages and Diſtractions of War, and that our Enemies Cities, and Coaſts, and Frontiers now feel thoſe Severities which they exerciſed in many places, and threatned in more———.

Let us then be aſhamed of being inſenſible of God's Protection——And let not our Impatience for what is to come deſtroy the Senſe and Memory of what is paſt———*Neither let us diminiſh the Value of our Deliverance, by murmuring* at the Expence and Troubles that attend it———.

Pag. 28. Let us prepare our ſelves by a ſerious Converſion for the Mercies we wiſh for, but do not deſerve; and by patient Continuance in well-doing incline the God of Heaven to regard our Cauſe, to preſerve *the Inſtrument* of our Deliverance, and compleat his Work, to give the Direction of his Spirit to thoſe that conſult, and Succeſs to the Arms of thoſe that fight for us, and to crown all at laſt with *an honourable, a ſecure and a laſting Peace,* which, with Grace to make a good uſe of it, may God in his due time grant.

London, Printed for *Jacob Tonſon,* at the Judges Head in *Fleetſtreet.* 1696.

If

If the Friends of our Government esteem not Dr. *Birch* duly chastised by the Learned and Loyal Dr. *Hayley*, they will find him and his wild Tenets lash'd according to their Demerit, by another Reverend and Learned Divine, if they please to peruse what is here subjoined.

Brief HEADS of the Reverend Mr. *Alsop*'s SERMON preach'd at *Westminster* upon the day of Thanksgiving, *Sept.* 8, 1695.

1 Timothy 2. 1, 2.

I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men: For Kings, and all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty.

Pag. 3. —— *Pag.* 4. AMongst the many Instances of the Decay of Religion in this present Age, *the great Neglect of praying to, and praising God for our Governours*, has been one, which perhaps has rendred them less zealous for, and possibly jealous of Christianity, as that which has not very favourable Aspects upon the Persons and Thrones of Princes; or at least *the Professors of it have horribly contradicted their own avowed Principles*, and that which they pretend to be the only Rule of their Faith, has but a slender Influence upon their Consciences.

Now, as I have a clear Warrant from my Text, and as sound an Invitation from the gracious Providence of God that smiles upon us, I will endeavour to show *what it is we owe*, and then to awaken the sleepy Consciences of Men to pay what they owe, both in *Prayer and Praise* to God for *Kings*, and *all that are in Authority*.

Pag. 5. We are indeed taught to distinguish *the violent Men of the World*, as they are *our Enemies*, and *the Enemies of the Lord and of his Christ*: Under the former Consideration, *let us pray that God would for-*

give them, convert them, restrain them——But as they fall under the other dismal Character, *our Prayers ought to be, that God would convert them*, there we would begin; but if they proceed as implacable Enemies of Christ, *we pray that he would defeat their Counsels, infatuate them in all their Contrivances, break their Powers, disappoint them in all their Expectations*; and seeing we pray for no more than we know Christ will do, *that he would overthrow and confound them and all their mischievous Devices.*

Pag. 7. Doctrine. *A Religious and Loyal People can never want just Cause to praise, and give Thanks to God for their Kings and Governours.*

If they be bad, we have reason to pray God would mend them, and to praise God too, that they are no worse——If they be good and gracious, then the case is plain, to pray he will confirm them, and to give Thanks that we who have neither Merit nor Meetness for so great a Favour, yet are blessed with it.

———If God shall prosper our King with Success, we have reason still to fear and pray, that our turning those Successes into Wantonness, may not provoke God to turn his Hand against us: If he shall humble us with adverse Providences, yet will there remain Matter of Thanksgiving, that we are not consumed———.

Pag. 9. We read that *Asa removed his Mother from being Queen, because she had made an Idol in a Grove. TO DEPOSE AN IDOLATRESS was then it seems one good step towards a happy Reformation*——.

Pag. 10. We have large Matter of Thanksgiving, that God by our King has given a Check to the Arms of that *Monarch*, who had swallowed up so many Countries, and threatned the rest; but still cause of fervent Prayer, that God would yet use his Majesty as an Instrument, in the Hand of his wise and gracious Counsels, to reduce *the Man of the Earth* to Reason, that he may no more triumph.

Again, we have abundant Reason to give Thanks for our King, that under his Auspicious Reign *we may be as holy as we will*; yet we have reason for farther Prayer, that Men may not be as wicked as they will———.

Pag. 12. ———We are here as a People, and I hope really a People that would recognize the Divine Favours to our King, to us all in him; yet Prayer must not be excluded from the present Service, that God would never be weary of doing good to him, or to us in him; that God would finish the Work which he has begun, and strengthen the King to finish the Work which he has begun: Thus to bless our God for the

the Ground we get, and as we gain to pray that we may get more, till this troublesome War shall terminate in a happy Peace——.

Pag. 14. Would we give our selves leave and leisure to think what *a sad Generation of Emperors* they were, for whom the Apostle enjoins the *Primitive Christians* to pray and give Thanks; it would shame our Consciences and make us blush, that they could pray better, and praise God more for a *Tiberius*, a *Claudius*, a *Caligula*, a *Nero*, than we for a Prince so tender of his Subjects——— Pag. 15. *I would be understood to speak this of those that were Heathens, for if any in after-times should be found professing the Christian Religion, and wearing the Heathen* —— If when a flattering Juncture should tempt him, he should throw off the Vizard, and appear *an Apostate*——*The Apostle would not, durst not say, that they should pray for such an one*, 1 Joh. 5. 16.

And we have good assurance, that A *NAZIANZEN* WOULD NOT PRAY FOR A *JULIAN*, UNLESS IT WERE TO CONFOUND HIM.

Tertullian, who liv'd under *a Set of Emperors* of a fairer Character, has given us a Glass in which we may see the true Face, and natural Complexion of the Christian Religion in his days, as to their Behaviour towards their Emperors.

We Christians (says he) —— *without a Monitor, because we pray from our very Heart, do beseech God for all Emperors, that he would grant them a long Life, a secure Government, a safe House, valiant Armies, a faithful Senate, a reformed People, a quiet World, and whatever else, either as Men or Emperors they can pray for themselves.*

Compare now the Matter of Right, whom the Apostle commands the Primitive Christians to pray for, and the Matter of Fact, whom they did pray for, and we shall be convinc'd, that *the best will need our Prayers, and the worst may challenge our Thanksgivings to God, that he has kept his poor Church alive and in being under them* ——.

Pag. 16. *How utterly inexcusable then are we*, who being posited under more favourable Circumstances, instead of praising God for gracious Princes, ARE MURMURING AT THEM UPON ANY LITTLE TRIP, *or wry Step that they make or take; and perhaps are first creating Causes to murmur at, and then justify our Murmurings by those imaginary Causes:* who instead of prailing God for them, are cursing them, and that not in the *Bed-Chamber*, but the open Streets, being uneasy under their Scepters, and rendring them uneasy upon the Throne, and instead of strengthning their Hands against the common Enemy, are weakning them, either to oppose their Enemies, or protect their Loyal Subjects.

I would willingly hope, that *there are not many of this Brass and Leaven amongst us, considerable either for Numbers, for Power, or Interest*; especially since such *vast Throngs of them have of late been converted*; *converted*, I say, *to their own Secular Interest, PERHAPS TO THE KING'S.*——I speak of those *Secular and State-Converts*, of whom his Majesty's Victories in *Ireland* converted *thousands*, his late Successes in *Flanders ten thousands*; and *Non-Jurors are converted to Jurors*——Our Mischief is, that *all these State-Proselytes upon the least Temptation will become Apostates.*

Pag. 17. ——Let us enquire what matter of Prayer Providence has afforded us to offer up for our King.

——The first is, *That God will yet more abundantly pour out upon our King the Spirit of Government*, that he may govern the People whom God, and *their own Choice*, have committed to his Charge, that he may give his Account with Joy. *Solomon*'s Option was, *Give me Wisdom and Knowledg, that I may go out and come in before this People; for who can judg this THY PEOPLE which is so great?* ——It was a wise Consideration, that he look'd upon the People to be *the Lord's People*, more the Lord's than his——IT IS THY PEOPLE.

1. It was a wise Thought, that *a great People are better govern'd by Wisdom and Prudence than Force*: A Principle, which could he have infused into THE THICK SCULL OF *REHOBOAM*, he had saved him the ten Tribes, which his own rash Folly rent from him —.

(1.) Let us pray earnestly, that God would grant to our King, and to his Ministers, a large Spirit of the Fear of the Lord, that it may be the Foundation of all his Counsels, *all his Administrations*, all his Undertakings——.

(2.) Let us further pray, that God would endue our King and his Ministers, *with the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledg; that they may not judg by the sight of their Eyes, nor reprove by the hearing of the Ears*—— Then may we prognosticate and promise to our selves happy days, and our selves to be a happy People, when all that are in Authority ——shall not listen to the *Whispers of offered Bribes to pervert Judgment* —— *when the oppressed shall be relieved*, THE ORPHAN *and Fatherless vindicated.*

Nor do we want Matter of Thanksgiving upon this account, when we seriously consider how *the Courts of Judicature* are filled with Persons of great Learning and Knowledg in the Laws of the Land, and above all, with Men of great Integrity in the Administration; such as

as fear not the Faces of the Mighty, *such as no Bribes can corrupt*; and when we have seen of late A NOTABLE EXAMPLE made of one, (*pag.* 19.) that without any Temptation, but of his own covetous Heart, dared to receive A BRIBE, under the Colour of A GRATUITY, to betray his Trust, and pervert Justice and Judgment in THE FOUNTAIN.

2. It will be proper Matter for our Prayers too, that God would single out and bestow upon our King *wise and faithful Counsellors* —— And we have Matter for Thanksgiving too, that God has blessed the King with *wise Senators*, who considering the present Necessities have supported him with great indeed, but absolutely necessary Supplies.

And let us heartily and chearfully praise our God, that *our Cost has not been in vain*, nor let us ever grudg that something of the Lading has been thrown over Board to save the Vessel, in which all our most precious Concerns, Civil and Religious, are imbarked.

3. Let us send up our most earnest Supplications, that God would preserve the Life of his Majesty —— *The Life of our King is an invaluable Mercy:* but yet if he has seen Cause, by an unparallell'd Example of Courage, to inspire his Army with an extraordinary Spirit of Valour; what reason have we to besiege Heaven, to wrestle with the Almighty for the Preservation of the Life so generously exposed Abroad, for our Security at Home. Let us repeat our Prayers, *That God would compass him with his Favour as with a Shield: That God would bind up his Soul in the Bundle of Life with the Lord his God, but the Souls of his Enemies he would sling out as from the middle of a Sling* ——. And in this Particular, how mercifully has God prevented our Prayers? *Before we called, God has answer'd us, and while we were yet speaking God did hear*; Isa. 65. 24. Let us therefore convert this great Mercy into Thanksgiving, and that Thanksgiving into Prayer, that both may run in a perpetual Circle, which knows no beginning, and knows no end.

4. We have great cause to pray that God would bless our King with a Loyal quiet People, disposed to Obedience —— The Waters would be always smooth, if the unruly Winds did not ruffle them into Billows: And *the Multitude love their Ease so well, that they would enjoy the Sweets of Peace, with Contentment, did not some POLITICK ACHITOPHELS ferment the Humour, and then influence them to Disorders*; first throw in a Spark of Discontent, and then blow it up into Flames of *Mutinies and Rebellions* ——.

Let it be here remembred, that God has given our King a People, who, tho they may sometimes be practised upon to run into Uproars, yet

yet Loyalty is so inlaid in their Tempers, and annealed to their Souls, that the secret Enemies of our King and Peace could never yet make their Earnings out of them ——.

Pag. 21. Nay, we have great cause to join our Thanksgiving with our Prayer, that *he has converted our Danger into our Security, that he has made the People not the Terror of the Government, but of its Enemies.* ——Some ill Men have an ill and envious Eye upon the Throne, but THEY FEAR THE PEOPLE.

5. Let us continue our Prayers, that the Reign of his Majesty may not be famous to after Ages by any notable Judgment——. ——*The Massacre in* Ireland, *the Civil Wars in* England, *the dreadful Fire of* London, *and the horrid Plague that usher'd it, will secure some of the late Reigns of an inglorious Record in our Chronicles for ever.*

But let us bless the merciful Providence, that has hitherto preserved the present Government from being known in History by such Tokens of Divine Wrath and Vengeance——.

6. Let us associate our Prayers, that the God of Peace, who makes Men to be of one Mind in one House, would continue and encrease that good Understanding that has hitherto been between the King and his People: and let not evil Men be able to foment Jealousies between them, to weaken our Hands at Home, that our Enemies may have the easier work to destroy us Abroad.

Pag. 22. ——Surely *we have great reason to bless our God, that he has graciously preserved a mutual Confidence between the King and his People*; that they who have sought occasions for our Disturbance upon this Subject, have found none; that WICKED MEN HAVE BEEN UNSUCCESSFUL IN THEIR INSINUATIONS, that *the Tares which they have sown have yielded them no Harvest.*

7. Let us pray —— that his Majesty's Forces by Sea and Land may be crown'd with glorious Success, that he may at length reduce to Reason that MIGHTY *NIMROD*, who has taught us what we may expect from his prevailing Arms, by the Treatment he has given to his own *too Loyal* Subjects. —— ——Let us therefore pray, (*pag.*23.) that the end of this bloody and expensive War may be an honourable and just Peace, in which the Interest of the Allies may be secured, the Interest of our own Nation in Trade recovered, the Dominion of the Seas vindicated; but *God deliver us from a Peace patch'd up of plausible Expedients*——Nor do we want Matter of Thanksgiving for the successful and hopeful Issue of this Summer's Campagn, wherein *the late boasted invincible Prince is proved to be conquerable*——.

8. Lastly,

8. Lastly, Let us keep up our Prayers in Vigor, that God will make our King a *glorious Instrument* in the Hand of his gracious Power, to suppress the *daring Wickedness*, that *impudent Profaneness*, which *the Enemy* sowed, watered, and gave Increase to, *in the late Reigns of unhappy Memory*———.

Proceed we now to our Second Inquiry, *What proper Matter for Thanksgiving to God we can find on behalf of the King, and those that are in Authority.*

*Pag.*25. And First, let us begin our Thanks to God that he has given us such a Prince to govern us, a Mercy for which we could neither pretend Merit nor Meetness; *A Prince that can shew that Title in Reality which some others have only in Formality, OUR OWN DELIBERATE CONSENT AND FREE CHOICE. Succession in the Right Line has made a mighty Noise amongst us*, but surely Rational Creatures have their Reason allotted them to know and chuse what is best for themselves, or let them quit their pretended Superiority above the Brutes. And if there be any such thing, the Election of the People gives the cleerest *Jus Divinum* both to the kind or Form of Government, and the Person that must support and administer it.—— Deut. 17. 15. *Thou shalt in any wise set him over Thee, whom the Lord thy God shall chuse.* Where we cannot but observe, 1. The Act of the People, *SETTING A KING OVER THEM.* And this, 2. In pursuance of the Act of God, chusing or pointing out the Person, whom the People ought to set up.

Now *this Manifestation of God's Choice*, is either *in a way extraordinary*, and thus he pointed to *David*, as the Person whom in due Season *the People were to set over themselves.* For tho God had designed the Person, and anointed him by *Samuel*, in token of that Designation; yet *the Right of the People was left entire to them.* 2 Sam. 2. 4. *The Men of* Judah *came, and there THEY anointed* David *King over the House of* Judah. *Which Title, as* David *owned, so he asserts, pleads and adheres to it*, in his Controversy with the House of *Saul*, ver. 7. *THE HOUSE OF* JUDAH *HAVE ANOINTED ME KING OVER THEM.* And there's no doubt but if a People wanted a King, they would thankfully own the Condescension of God, that he would direct them to a fit Person whom they might advance to the Throne.

But *in Ordinary Cases*, when we cannot expect an immediate Revelation to determine the Point, We must look upon the Person to be of the Divine Designation, whom all Circumstances considered, God has qualified for Government in general, and adapted to the Genius and Temper of the Nation in particular, over whom he is to reign. Now

what could be more articulately the Voice of God in our Case than this? *He was a Prince and Protestant born: Such a one the Nation groaned for. Train'd up to War from his Youth*; (Pag. 26.) *such a one we wanted to revive the Military Courage of the Nation, almost choaked with Luxury and Riot, through the Effeminacy of the two last Reigns: One whose Interest led him to espouse the betrayed Cause and Interest of the Land.*—Now it being clear that *we wanted a Prince*, and as clear that *we wanted such a Prince*; and still as clear that *God offered us such a one as we wanted*; *What could the Nation do in their general Convention, but set up such a one as the Lord did choose?*—

Pag. 27. 2. Let our most enlarged Praises be offered unto God on the King's behalf, that in the midst of those Dangers to which he has been exposed, yet the *Divine Providence* has watch'd over his Person.—We cannot forget what a Wound God gave us this last Year, in the Person of our *most excellent, most gracious Queen*: None can touch that tender Point but our Wounds bleed afresh. (*Pag.* 28.) Tears may be wiped from our Eyes, but the Fountain flows Grief to this Day: We cannot reflect on that dreadful Stroke which astonish'd three Kingdoms, but our Hearts tremble at the thought that if the Blow had been repeated in the Person of his Majesty, and our Wound open'd before it was well healed, we must have bled to Death.

Bless we God therefore, that *Providence* in preserving our King, has not preserved only three Kingdoms, but almost all *Europe*.——

3. We have special matter of *Thanksgiving* administred to us, that God has attended the Arms of the *Confederates* with unexpected, sure with undeserved Successes this Summer.——*Would we be perswaded to lay down our Arms, and submit to God, how soon would our Enemies Weapons drop out of their Hands, and they be found prostrate at our Feet.*——

4. *Pag.* 29. We have yet plenteous matter to fill up and furnish our *Thanksgivings*, that we could sit at Home, every Man under his own Vine and Fig-tree, eating the good of the Land, when our Lord the King with his Nobles and Commanders were in Tents.—— God and the King have kept the War from our Doors: The Cruel Enemy does not lord it in our Houses.——

And now let fervent Prayers accompany our Praises, That *OUR BASE INGRATITUDE, OUR SORDID MURMURINGS* may not bring this War over Seas, to avenge the Quarrel of provoked Goodness upon us.

5. *Pag.* 30. Proceed we to a yet farther Cause of *Thanksgiving* to God, that has made our King his Servant, in delivering us from those *TWIN PLAGUES OF POPERY AND SLAVERY*, and therefore

do

do we offer to him the *TWIN-DUTIES OF PRAYER AND PRAISE.*

May we never imitate the Iſraelites *who cried importunately for Mercies one Day, which they ſcornfully threw away the next.* We cannot but remember, ſure I am God remembers, how we ſighed, and groaned under the Apprehenſions of Papal Tyranny, how we faſted, how we prayed, that God would prevent what we feared, divert what threatned us, and remove what we felt; with prodigal Vows what we would be, what we would do, what we would return, if God would deliver and ſave us that one Time.

As *Iſrael* was in a wretched Frame to praiſe God for *Manna*, when they were *murmuring* and longing again for *the Fleſh-Pots of* Egypt; in ſuch a ſorry Caſe are We to bleſs God for our Deliverances, when *we are doting upon our old Bondage*, and have forgot the Evils we were freed from, the Ends we were delivered for, and the preſent Freedom we are delivered unto.

Awake therefore, and watch unto Prayer, that our abuſe of Mercy may not incenſe our God, to ſeize that into his Hands, which we have forfeited.—— How eaſily can a provoked God turn the Wheel upon us again; and becauſe we would not ſerve God in Liberty and Plenty of all Things, conſtrain us to ſerve our Enemies in Bondage, under the want of all Things?

6. We have infinite Matter of Thankſgiving to God, but I will refreſh your Memories with one more. (*Pag.* 31.) Let our Souls and all that is within us bleſs his Name, That *under his Majeſties benign and tender Government, We may be as Holy as we will.——The King has broken the Rod of the Oppreſſor——— The Fury of the violent Man is reſtrained; The Prey pick'd out of the Teeth of the Lion*—— But yet we have cauſe to pray, that Men may not be as wicked as they will—— (*Pag.* 35.) Let it abide upon the Imagination of the Thoughts of all our Hearts, to maintain our Prayer in vigour for *the King, and all that are in Authority*, with affectionate Thankſgivings to the God who hath ſerved his gracious Counſels of them, in working out Deliverance for us, that *we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.* Amen.

FINIS.

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